THE

# NEW-JERUSALEM MAGAZINE.

Vol. XII. AUGUST, 1888. No. 8.

## CONTENTS.

HEALING THE SICK BY PRAYER AND WORKING MIRACLES IN THE NEW CHURCH ..... *Charles H. Mann* ..... 449

MIDSUMMER, 1888. (Poetry.) ..... *R.* ..... 463

REV. EDMUND H. SEARS ..... *Edmund H. Sears* ..... 464

LOVE AND CHANGE. (Poetry.) ..... *M. G. McClelland* ..... 475

ADDRESS TO THE THEOLOGICAL SCHOOL ..... *Wm. B. Hayden* ..... 478

THE BOOK OF JOEL ..... *Richard Ward* ..... 486

OPEN LETTERS ..... 494

The Double Life.

If I Love not My Brother. (Poetry.) ..... *J. M. Scott* ..... 496

SWEDENBORG STUDIES ..... 497

Principles of Translation of the Writings of the New Church.

BOOK NOTICES ..... 502

Rational Theology; The Heart of the Creeds; Manual of Christian Evidences; The Church and the World; The Andover Review; Among the Flowers; The Holy Word in its Own Defence; The American Journal of Archæology and of the History of the Fine Arts; The Esoteric.

THE NEW CHURCH ..... 506

Comments on Convention; No Convention Number.

THE RELIGIOUS WORLD ..... 509

News from Jerusalem; Mediæval Errors; The Dead Church of 1750; New Theology Needed; The Good of Mohammedanism; Methodists and Unitarians; Circulation of Reviews.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

# THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

## Massachusetts Association of the New Church,

—AT—

## No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

| | |
|---|---|
| Payable in advance, (including postage) - - - - | $2.00 a Year. |
| To Clergymen and Students in Theological Schools, | 1.00 a Year. |
| To subscribers in Great Britain - - - - - | 10 shillings a Year. |
| Clergymen " " " - - - - - | 6 shillings a Year. |

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents.

*The Magazine is continued at end of subscription unless otherwise ordered.*

# THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

*TERMS:*— Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

## MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

THE

# NEW-JERUSALEM MAGAZINE.

VOL. XII.— NEW SERIES.— No. 8.

AUGUST, 1888.

---

## HEALING THE SICK BY PRAYER, AND WORKING MIRACLES IN THE NEW CHURCH.

As thus worded, this is two subjects, but assuming that only one was intended, I understand that by working miracles in the New Church is meant what might be called miracles of healing; and the real one subject before us is healing the sick by spiritual instrumentalities, commonly regarded as miraculous, whether brought about by prayer or by other means. I shall confine myself also strictly to the doctrines of the New Church upon this subject. What do they teach us concerning the spiritual or, as commonly regarded, the miraculous healing of diseases?

To bring the subject definitely before us, we must consider first, what miracles are, according to the teachings of the New Church; secondly, what prayer is, and especially what prayer has to do with the performance of miracles; then, thirdly, we will consider the teaching of the New Church on the subject of the healing of the body by spiritual means.

### I. — MIRACLES.

In the thought that has popularly prevailed on this subject, miracles have been regarded as a suspension or interference with the established order of things. In the performance of a miracle, it has been believed that the laws of nature were for the time being suspended or abrogated; and the fact of this

rising above law, has been received as an evidence of the Divine authority of the miracle worker.

This conception of miracles the New-Church doctrines repudiate. The doctrine that miracles are a suppression or suspension of law is not found in New-Church teachings. Instead of this natural conception, we have other doctrines upon this subject which are rational, satisfactory, nay, Divine. Let us consider then what our New-Church doctrines teach us that nature and her laws are, and what a miracle is in its relation to the laws of nature.

1. *What are the laws of nature, and whence are they?* At the outset the New Church wholly repudiates the conception that nature is anything of itself, that it has any laws, nay, that it has any existence, from itself. Nature is the ultimate of spiritual forces, and nature's laws are derived entirely from the laws of the spiritual world which are within nature. Everything we see, hear, or take sensible cognizance of in other ways, is an effect from a spiritual cause. The law of the attraction of gravitation, by which the universe is held in order, is from the spiritual world. The laws of chemical affinity are effects from the spiritual world. All the attractions and repulsions, the natural forces and the natural inertness, of Nature's substances, are effects of influx from the spiritual world. There is no existence on earth, nor any method of earthly manifestation, that is not wholly derived from the spiritual world. We can have no idea of the doctrine of miracles unless we have a right conception of the doctrine that the existence of the whole realm of nature is from the spiritual world, and is in accordance with the laws of influx from that world. This is very clearly set forth in the "Apocalypse Explained."

"Nothing in nature exists or subsists, but from a spiritual origin and by means of it. The reason of this is that nothing can exist except from something else, and this lastly from Him, who is and who exists in Himself, and He is God; therefore also God is called *esse* and *existere* — Jah from *esse*, and Jehovah from *esse* and *existere*, in Himself. The reason that nothing in nature exists but from a spiritual origin is, that there cannot be anything in existence unless it has a soul, all that which is essence being called

soul; for that which has not in itself an essence, does not exist — it is a nonenity; because there is no *esse* from which it can derive existence. Such is the case with nature; its essence, from which it exists, being the spiritual origin or principle, because this possesses in itself the Divine *esse*, and also the Divine force — active, creative, and formative — as will be evident from what follows. This essence may also be called soul, because all that is spiritual lives; and when that which is alive acts upon that which is not so, upon that, for instance, which is natural, it causes it either to live as if from itself, or to derive from it something of the appearance of life; the former is the case with animals, the latter with vegetables. The reason that nothing in nature exists but from a spiritual origin or principle is that no effect is produced without a cause; whatever exists in the form of an effect proceeds from a cause, that which does not proceed from a cause being separated. Such is the case with nature; all the several and most minute objects belonging to it are effects produced from a cause, which is prior, interior, and superior to it, and proceeding immediately from God. For since there exists a spiritual world, which is prior, interior, and superior to the natural world, therefore all that belongs to the former is cause, and all that belongs to the latter is effect." — A. E., 1206. *See also* A. E., 1207.

2. *Miracles are according to the laws of Divine order.* Miracles are defined in the New-Church writings as being simply an expression of Divine truths in the natural world by an influx from the spiritual world. As all the usual operations of nature are caused by an influx from the spiritual world, there is no essential difference between an ordinary operation in nature and a miracle. Concerning this Swedenborg says, —

"Divine miracles are also effected according to Divine order; but then it is according to the order of the influx of the spiritual world into the natural world, with which order no person has hitherto been acquainted, because no person has hitherto had any knowledge respecting the spiritual world; but the nature of that order will be made manifest in its time, when we come to speak of Divine miracles and magical miracles." — T. C. R., 91.

Miracles according to this may be regarded as an unusual

influx from the spiritual into the natural world, whereby the Divine truth is expressed in an unfamiliar form.

3. *The Divinity of miracles does not lie in their miraculousness.* This statement is directly contrary to the former thought of the world on this subject. The miraculous nature of miracles is what in all ages of the former Church has been regarded as that which commanded our acknowledgment of their Divine origin. But in the New Church their miraculousness, as that quality is commonly understood, is repudiated. Miracles are in Divine order, and are Divine from their origin and signification, and not from their mere miraculousness. Indeed, so far as the external fact of miracles is concerned, they may be performed by means of magic and through various influences not Divine. Swedenborg says, —

"Divine miracles differ from those which are not Divine in this, that Divine miracles also signify Divine things, because the Divine principle is in them; whereas, miracles not Divine signify nothing, because there is nothing of the Divine principle in them; and, moreover, in the description of the Divine miracles in the Word, and in everything pertaining to them, there is a spiritual sense." — A. E., 419. *See also* A. E., 239, 455, 475, and 899.

4. *There are planes of miracles.* By this I mean that, according to the teachings of the New Church, miracles being defined as simply the expression of the Divine truth by direct influx, such expressions are brought forth on various planes of man's life. They may come out into this world, in which case they are the manifestations which are generally meant when miracles are referred to. But they may take place also, and they do take place, in the spiritual world, and thus on the plane of man's love and thought. On this plane miracles take place today. And these interior miracles are what are signified by the literal miracles of the New Testament. These positions are abundantly confirmed in the following passages from the *Arcana Cœlestia:* —

"'Then the eyes of the blind shall be opened, and the ears of the deaf shall be opened, and the lame shall leap as an hart, and the dumb shall sing with a tongue' (Isa. xxxv. 5, 6), speaking of

the coming of the Lord, and of a New Church then to be established, which is called the Church of the Gentiles, of whom it is predicated, that they were blind, deaf, lame, dumb, so-called as to doctrine and life. For it is to be known that all the miracles which were done by the Lord always involved such things, and hence were significative of things done to the blind, the lame, the leprous, the deaf, the dead, the poor, in an internal sense. Thence the miracles of the Lord were Divine, as also were those which were wrought in Egypt, in the wilderness, and the others recorded in the Word." — A. C., 2383.

"At this day manifest miracles are not wrought, but unapparent or invisible ones, which are such as not to infuse a holy principle, nor take away man's freedom; and hence the dead do not rise again, neither is man withheld from evils and led to good by a manifestly strong force, either by immediate revelations or by angels." — A. C., 4031.

5. *The plane of miracles in any given age is according to the plane of the Church of that age.* When the Lord was making his triumphant entry into Jerusalem, and some of the Pharisees requested Him to rebuke His disciples for their shouting: "Blessed be the king that cometh in the name of the Lord;" He answered, "I tell you that, if these should hold their peace, the stones would immediately cry out." This teaches us, that when the Lord makes His advent into the Church, if there are no heavenly principles (represented by the disciples in this relation) to receive Him, then does He command a response from the lowest and most external things of man's life; "the stones" "cry out." This is what I mean by the above statement. As in the time of the Jewish dispensation spiritual principles were lacking, the stones of a merely external ritualism and outer miraculous exhibitions, were the responses to the influx of the Divine truth. But now that internal life is possible to the Church, that is, that the disciples respond, the stones are silent, external miracles are wanting. On this subject we read concerning the reason that miracles were possible with the Jews: —

"Miracles, indeed, were wrought previous to the Lord's coming

into the world, because the members of the Church at that time were merely natural men, to whom spiritual things, such as those of the internal Church, could not be opened; for if so, they would have profaned them. Hence, too, all their Divine worship consisted in rituals, which represented and signified the internal things of the Church, and to the exact performance of which there was no possible method of engaging them but by miracles." — T. C. R., 501.

"Miracles were performed among the men of Judah and Israel because they were wholly external, and were introduced into the land of Canaan merely that they might represent the Church and its internals by means of the externals of worship (and a bad man can represent, as well as a good man); for externals are rituals, all of which among them were significative of spiritual and celestial things; even Aaron, although he made the golden calf, and commanded the worship of it (Ex. xxxii. 2–5, 35), still could represent the Lord and His work of salvation. And because they could not be led by the internals of worship to represent those things, they were therefore led to it, yes, driven and forced, by miracles." — D. P., 132.

And also as illustrating the same principle, I read the following concerning why these outer miracles cannot be allowed in the Church at the present time: —

"As to what concerns prodigies and signs, which are treated of in what now follows, it is to be noted that they were done amongst such as were in external worship, and were not willing to be acquainted with internal; they also who were in such worship were to be driven by external means; hence it is, that miracles were done amongst the Israelitish and Jewish people, for they were solely in external worship, and in no internal; and also external worship was what they ought to be in, when they were not willing to be in internal worship, to the intent that in externals they might represent holy things, and thereby communication might be given with heaven, as by somewhat of a church, for correspondences, representatives, and significatives conjoin the natural world to the spiritual; hence now it was that so many miracles were done amongst that nation; but amongst those who are in internal worship, that is, in charity and faith, miracles are not done, for they are hurtful to them, inasmuch as miracles compel to believe, and

what is of compulsion does not remain, but is dissipated; the internal things of worship, which are faith and charity, are to be implanted in a free principle, for in such case they are appropriated, and the things which are so appropriated remain; but the things which are implanted in a state of compulsion, remain out of the internal man in the external; for into the internal man nothing enters except by intellectual ideas, which are reasons (*rationes*), for the ground which there receives is the rational principle illustrated; hence it is, that no miracles are wrought at this day."—A. C., 7290.

"When a miracle alone leads the man to the acknowledgment, to worship, and piety, he acts from the natural man and not from the spiritual. For a miracle infuses faith by the external way, and not by the internal way; thus from the world, and not from heaven; and the Lord does not enter by any other way with man than the internal way, which is by the Word and by doctrine and preaching from the Word. And as miracles close this way, therefore at this day no miracles are wrought."—D. P., 131.

"The reason that so great miracles were wrought with the posterity of Jacob was that they might be compelled to observe the statutes in their external form; for this was sufficient for those who, being only in the representatives of the Church, were in externals separate from internals, wherefore as to the interiors they could not be reformed. For they altogether rejected interior things, whence neither could they profane truths. Such persons could be compelled without danger of the profanation of what was holy. That man at this day ought to believe what he does not see, is evident also from the Lord's words to Thomas, in John: 'Thomas, because thou hast seen Me, thou hast believed; blessed are they who do not see, and yet believe' (xx. 29).—A. C. 5508.

In a summary way, then, we may say concerning the teachings of the New-Church about miracles: That they are orderly manifestations of Divine truth; that they appear to men as miracles because unusual; that they take place in planes—there being external and internal miracles; that they are manifested upon the plane of life prevailing in the Church in any given age; that they appeared in the external life of the world in the time of the Jews, simply because that was the plane of their response to the Divine influx; that they

cannot take place at the present day because there is an interior response to the influx of love and wisdom today with which the external would interfere. In one word, miracles are the outer representatives of Divine truth in which the Divine influx found lodgment in the time of the Jews. But the spiritual acknowledgment of the truth is what the Lord finds lodgment in today, making external miracles no longer orderly.

II. — PRAYER.

But what are the teachings of the New Church concerning prayer, of which so much has been made in the Church that has passed. I notice, —

1. *Prayer is the bringing forth of man's spiritual life into outward expression.* As this is a definition quite different from the popular conception of this act of worship, I proceed immediately to quote the passages from the Writings from which it is derived: —

"Worship does not consist in prayers and in external devotion, but in a life of charity; prayers are only the externals thereof, for they proceed from man by his mouth, wherefore, according to the quality of the man as to his life, such are his prayers. It matters not whether a man assumes an humble deportment, kneels and sighs when he prays; these are external things, and unless the externals proceed from internals, they are only gestures and sounds without life. . . Hence it is plain that the essential principle of worship is a life of charity, and the instrumental thereof is gesture and prayer; or that the primary constituent of worship is a life of charity, and its secondary is praying; from which it is evident that they who place all Divine worship in oral piety, err exceedingly." — A. E., 325.

"By the prayers to which incenses were to be given, are not understood prayers, but truths derived from good, by which prayers are made; for these are what pray in man, and man is continually in such prayers when he lives according to them." — A. E., 493.

"By alms in a universal sense, is signified all the good which a man wills and does, and by praying, in the same sense, is signified all the truth which a man thinks and speaks." — A. E. 695.

"By prayers are meant the things which are of faith, and at the

same time the things which are of charity, with those who pour forth prayers, because prayers without such things are not prayers but empty sounds."—A. R., 278.

2. *The object of prayer is not to procure something we crave, but to confirm the state of the Divine acknowledgment in our hearts, and to cultivate it there.* This object of prayer is shown in many passages from the Writings, from which I quote the following:—

"In the spiritual sense, by desiring, praying, and asking is understood the life of love and charity; for to them who are in the life of love and charity, it is given from the Lord what they should ask; wherefore they ask nothing but what is good, and that is done unto them; and inasmuch as faith is also from the Lord, therefore it is said, 'believe that ye receive them;' and inasmuch as prayers proceed from the life of charity, and are according to such life, therefore, in order, that it may be done according to the prayers, it is also said, 'when ye stand praying, forgive, if ye have ought against any.'"—A. E., 325.

"Prayer considered in itself is discourse with God, and at such time a certain internal intuition of those things which are the objects of prayer, to which corresponds a certain similar principle of influx into the perception or thought of the mind of him who prays, so that there is a kind of opening of man's internals towards God; but this with a difference according to man's state, and according to the essence of the thing which is the object of prayer; if the prayer be grounded in love and faith, regarding only celestial and spiritual things as its object and ends, then in the prayer there exists somewhat resembling a revelation, which is manifested in the affection of the person praying, as to hope, consolation, or some internal joy; hence it is that to pray, in an internal sense, signifies to be revealed."—A. C., 2535.

"'And all things ye shall ask in prayer believing, ye shall receive.'—MATT. xxi. 21, 22. By these words is described the power of those who are in the Lord. These do not will anything and so do not ask anything but from the Lord; and whatsoever they will and ask of the Lord, the same is done. For the Lord says, 'Without me ye can do nothing.' 'Abide in me and I in you.' Such power have the angels in heaven, that if they only will a thing they obtain it; but yet they do not will anything but

what has relation to use. And this they will as if from themselves, but still from the Lord." — A. R. 951.

"To pray always signifies to prepare themselves." A. E., 187.

In addition to the conclusions to be derived from these passages, the object of prayer is still further shown from the fact that prayers are entirely ineffectual except when outer expressions of spiritual states, and that the angels care not for what a man prays, but pay attention to his state of humiliation. Notice also in the following passages that the effectual prayer is described as the prayer which prays for what the Lord desires for us. It is not therefore an instrumentality to obtain in any way one's own will, but rather to bring that will into harmony with the Divine will.

"They who are in temptations are wont to slacken their hands, and to betake themselves solely to prayers, which they ardently pour forth on such occasions; not knowing that prayers are not efficient, but that they ought to fight against the falses and evils, which are injected from the hells; this fight is effected by the truths of faith which assist, because they confirm goods and truths against falses and evils; in the combats of temptations also man ought to fight as from himself, but still to acknowledge and believe that it is from the Lord. . . Moreover they who are in temptations, and not in some other active life than that of prayers, they do not know that, in case the temptations were intermitted before their full accomplishment, they would not be prepared for heaven, thus they cannot be saved; on which account also the prayers of those who are in temptations are little heard; for the Lord wills the end which is the salvation of man, which [end] He knows but not man, and the Lord does not act for prayers against the end, which is salvation. From these considerations it may be manifest . . . that prayer is not to be confided in, for in prayer from the Divine [being or principle] it is also thought and believed at the time that the Lord alone knows whether it be conducive or not, wherefore the supplicant submits the hearing to the the Lord, and in such case supplicates alike, that the will of the Lord and not his own may be done, according to the Lord's words in His most grievous temptation in Gethsemene. — Matt xxvi. 39, 42, 44." — A.C., 8179.

"Prayer to God is not heard before washing or purification of evils." — T. C. R., 329.

"To supplicate denotes humiliation, because the angels do not attend to supplication, but to the humiliation in which man is when he supplicates, for supplication without humiliation is only an utterance of sounds, which does not come to the hearing and perception of the angels." — A. C., 7391.

We may say then in general, in reference to prayer, that it is a mode of worship whereby man may confirm in his heart the spiritual life that is there, and may bring his affections into a state of humiliation before the Lord.

As an instrumentality for procuring the healing of the body, prayer is nowhere sanctioned in the writings of the New Church. If the healing of the body can be brought about through states of the soul, as prayer may be regarded as one of the instrumentalities that affect the states of the soul, in common with all other external acts of worship, and not in any way in distinction from them, it may be regarded as a means for accomplishing this result. But there is nothing in the writings of the Church that would sanction us in particularly distinguishing this act of worship from others as an instrumentality to bring about similar results in the healing of the body.

This completes the answer to the question involved in the subject referred to me. In reply to the question as to the healing of the sick by prayer, and working miracles in the New Church, we may say that our writings teach very clearly that there are to be no miracles at the present day which may be regarded as a repetition of the miracles which took place at the first coming of the Lord. This both because the states of the Church do not allow of external miracles now, and also because miracles if they should take place at the present time would have to be interpreted as taking place according to law. If the New-Churchman should meet with events which in outer appearance resembled most closely the miracles of healing of the Lord and his disciples, he must interpret such events as being orderly expressions of spiritual laws, to be accepted and taken advantage of in accordance with our

heavenly teachings; and that prayer cannot be regarded as especially connected with such things, but belongs to them in common with all the external aids to right spiritual living.

### III. — HEALING OF THE BODY BY SPIRITUAL MEANS.

But while in a certain sense I have answered the question referred to me, I think the treatment of the subject will not be complete until I present some of the positive teachings concerning the healing of the body by means of spiritual instrumentalities to be found in the writings of the New Church. We might infer at the outset from the general principle so clearly taught in the passages I have already quoted (that all things in nature are from the spiritual world), that physical sicknesses are from that world, and that there may be laws of healing which can appeal to the influx from that world to bring them about. The doctrines concerning the healing of the body from the spiritual world, are in general three, which are as follows: —

1. *Health comes from heaven and disease from hell, though they both operate to a certain extent through external instrumentalities.*

"All the infernals induce diseases but with a difference, because all the hells are in the lusts and concupiscences of evil, consequently contrary to the things which are of heaven; therefore they act upon man from what is opposite. Heaven which is the grand man, keeps all things in connection and safety; hell as being in the opposite, destroys and rends all things asunder; consequently if the infernals are applied, they induce diseases and at length death. But they are not permitted to flow in so far as into the solid parts of the body, or into the parts which constitute the viscera, organs, and members of man, but only into the lusts and falsities; only when a man falls into disease they then flow into such unclean things as appertain to the disease; for, as we said, nothing ever exists with a man, unless the cause also be in the spiritual world. The natural principle appertaining to a man, if it were separated from a spiritual principle, would be separated from every cause of existence, thus also from every principle of life. Nevertheless this is no hindrance to a man's being healed

naturally, for the Divine Providence concurs with such means of healing. That the case is thus, has been given me to know by much experience, and this so frequently and of so long continuance, as not to leave a doubt remaining; for evil spirits from such places have been often and for a long time applied to me, and according to their presence they induced pains, and also diseases." — A. C., 5713.

"There appeared a large quadrangular aperture obliquely tending downwards to a considerable depth. In the deep there was seen a round aperture, which at that time was open but presently closed; hence there exhaled a troublesome heat, which was collected from various hells, arising from lusts of various kinds, as from haughtiness, lasciviousness, adulteries, hatreds, revenges, quarrels, and fightings; such in the hells was the source of that heat which exhaled. When this heat acted upon my body, it instantly induced disease like that of a burning fever; but when it ceased to flow in, the disease instantly ceased. When a man falls into such disease, which he had contracted from his life, instantly an unclean sphere corresponding to the disease adjoins itself, and is present as the fomenting cause. That I might know for certain that this is the case, there were spirits from several hells present with me, who communicated the sphere of the exhalations thence arising, and as that sphere was permitted to act upon the solid parts of the body, I was seized with heaviness and pain, and even with disease corresponding thereto, which ceased in a moment, as those spirits were expelled; and lest any room should be left for doubt this was repeated very many times." — A. C., 5715.

2. *But though health and disease come from the spiritual world, the healthfulness or illness of a man's body are not expressions of his individual spiritual state.*

"The ulcers appertaining to man in his body correspond to the defiled things which are from evils, and pustules to blasphemies; and they would also be in every evil man, unless he, so long as he is in the world, was in a state of receiving the good and truth of faith; it is for the sake of that state that the Lord prevents such things bursting forth from evils." — A. C., 7524.

"But though all things of man as to the body, correspond to all things of heaven, still man is not an image of heaven as to external form, but as to the internal form; for the interiors of man re-

ceive heaven, and his exteriors receive the world. . . .For external beauty, which is of the body, derives its cause from the parents and from formation in the womb, and afterwards is preserved by a common influx from the world; hence it is that the form of the natural man differs very much from the form of his spiritual man. Sometimes it has been shown what the spirit of man was in form, and it was seen that in some who were beautiful and handsome in the face, it was deformed, black, and monstrous so that you would call it an image of hell, not of heaven; but in some who were not beautiful, that it was well formed, fair, and angelic." — H. H., 99.

3. *Man's spiritual state affects the quality of his physical condition, and notwithstanding the last statement, there is reason to believe that disease may be thrown off through spiritual instrumentalities.*

"If man had lived the life of good, his interiors would be open to heaven, and through heaven to the Lord. Thus also the smallest and invisible vessels (it is allowable to call the lineaments of the first stamina vessels, by reason of correspondence) would be open also, and hence the man would be without disease, and would only decrease to ultimate old age, until he became altogether an infant, but a wise one; and when in such case the body could no longer minister to its internal man or spirit, he would pass without disease out of his terrestrial body, into a body such as the angels have, thus out of the world immediately into heaven. — A. C., 5726.

"As often as diseases exist with man, spirits which correspond to the disease come to him. . . .Such spirits apply themselves to the region where the disease is, and by their presence aggravate it. If such spirits are removed by the Lord, man is immediately restored to health. . . .But since the generality of men do not believe that spirits are about us, all these things are attributed to natural causes." — Minor Spiritual Diary, 4648, 4649, 4650.

"With the spiritual man, the purer blood, which by some is called the animal spirit, is purified; and it is purified in proportion as the man is in the marriage of love and wisdom. This purer blood proximately corresponds to that marriage; and as this flows into the blood of the body, it follows that the latter is also purified by it. The contrary takes place with those in whom the love is defiled in the understanding." — D. L. W., 423.

In reference to spiritual healing the doctrines of the New Church teach very clearly the propriety of using medicines, and yet at the same time, that man's spiritual condition does, to a certain degree and according to circumstances, impress itself upon his body. And I think it to be a just inference that by the preservation of the right mental states towards man's body, man has a right in the light of New-Church doctrines to anticipate that right spiritual living will beget in the body a corresponding healthful and vigorous physical condition.

*Orange, N. J.* CHARLES H. MANN.

---

## MIDSUMMER, 1888.

THE woodbine creeps upon the wall;
The locust tree 's in flower;
The sky is ocean blue o'er all;
What sunshine gilds the hour!

O, days! that never can be filled
With more of life and love!
O, moments! with such music thrilled
As dear hearts feel above!

'Tis Summer in its perfect prime;
'Tis June in all its glory;
The leaf, the bud, the blossom time,
That tells its own sweet story.

And I, who thought no more to see
Such wonders short of heaven, —
When last this season came to me, —
Have all this beauty given.

My hopes are with the soaring bird;
My peace with him at rest;
My joys are with the soft winds stirred,
That whisper in the west.

Others have gone; and I am here,
To find their better way,
Where Summer brightens all the year,
And heaven fills every day.

R.

## REV. EDMUND H. SEARS.

Some time ago I was asked by the editor of our Magazine to contribute to its pages some account of my father, the Rev. Edmund H. Sears. At the time I was not disposed to comply, for I am not willing to write anything merely eulogistical, and I think I may be pardoned if I shrink from the task of criticism. But I find my father is held in such kindly remembrance by New-Church people, that I have concluded to tell them something about him before those who remember him, and are especially interested in his life and writings, have passed on into the spiritual world he has already entered. And I may perhaps be justified in avoiding both criticism and eulogy, and telling in a very plain, simple, and informal way about my father as I remember him.

And, first of all, a very brief account of his life, the facts of which have never been made public in such a way as to be known to a wide circle of readers.

My father was born in 1810 in Sandisfield, a town in Berkshire county, lying among the rugged hills of western Massachusetts. His father was a farmer, and he was early accustomed to hard labor. When he was only about twelve years old the entire charge of the farm was left in winter time to him and to his brother, who was about two years his senior. He entered into the sports of his companions, but not very heartily, or with overflowing animal spirits. He was then, as afterwards, shy and sensitive; better liked by his girl schoolmates than more self-asserting lads, but, in spite of their kindly invitations, never willing to join in the social gatherings that were then common.

The bent of his mind showed itself quite early, as he composed his first hymn when only twelve, and when he was not much older he wrote out entire sermons and delivered them to imaginary audiences in the woods. At school he was noted for his quiet manner, good scholarship, and truthfulness. He was fitted for college at Westfield Academy, then

somewhat celebrated, and though his preparation was a short and hurried one, he was able to enter the sophomore class of Union College at Schenectady, New York. To this institution he was perhaps drawn by the fame of Dr. Eliphalet Nott, then its president. At any rate he always entertained a strong feeling of regard and reverence for Dr. Nott's character, and felt much indebted to his influence and teaching. He was on the whole rather a conspicuous figure at college. He was not ambitious for distinction or leadership, but his literary abilities made him known, and his contributions, both prose and verse, to the college magazine were frequent. He was among the first scholars of his class, and could apparently have led it uniformly had he desired to do so. His memory was good, and he always had a faculty of seeing easily and quickly into the heart of a subject. He was too quiet to be an active leader among the students, but showed at times a decision and energy of character that won him respect.

After graduation he began the study of law, for, though his heart was set upon the ministry, the means of support were at first wanting. But after a time they were provided through the kindness of a schoolmate, who procured him a position as teacher. In this way he was able to earn a small sum and to go to Cambridge, whither he was attracted by the writings of Channing and the Wares. The break from Calvinism was, indeed, easy for him, for he never heartily accepted it, nor did his father. It is impossible to trace all the steps of his spiritual growth, but it would appear that, even while at the school, he was forming views about our Lord's nature and life that were not wholly in accord with those of his teachers. Certainly no sudden breaking away from things old is discernible in his writings, however far back we may search in them. I do not know when his attention was first drawn to Swedenborg, but it was not, I am quite sure, as early as this.

His life at Cambridge was one of much privation, and it was only by the most rigid economy that he was able to finish his studies at the school. He was still shy, awkward, and ill

at ease before an audience, and his delivery, quite otherwise than in later years, was extremely rapid; but his teachers saw in him unusual promise. One of his best Christmas lyrics was written at this time.

He was first settled at Wayland, a town about fifteen miles west of Boston. It was here that he was married, and from this time on he labored not alone nor without sympathy, but he had ever at his side one who understood him thoroughly, and whose chief happiness it was to minister to his usefulness.

His ministry at Wayland was pleasant, but after a brief stay here he was invited to settle in Lancaster, a beautiful town in Worcester county on the Nashua river; and the call he willingly accepted as it offered him a larger field of service. Here he preached for seven years, and at no period of his life did he find warmer and more congenial friends, or a more devoted and appreciative people. But the parish was large and he gave himself so intensely to his work that he utterly broke down. A total change of scene was found necessary, and he returned to Wayland so entirely prostrated that it hardly seemed as if he would ever be able to preach again. But after months of weary waiting his health was in a measure restored, and he accepted an invitation from the Wayland Society to become once more their minister. Both now and later he had, indeed, many calls from larger Churches, but after his experience at Lancaster he deemed it unwise to accept them. He knew it was his mission to write as well as preach, and to do so he needed the quiet, the seclusion, and the freedom from multitudinous cares, that he could only find in a small country parish. His connection with the Wayland Church, now resumed, was not again severed until seventeen years had passed by. He then resigned, and after a short time was settled at the adjoining town of Weston, where, after ten years of service his ministry ended with his life.

It was said of my father by a brother minister, and life-long friend, that "his pulpit was his joy and throne." This was quite true; he was, perhaps, above everything else a preacher. Possessing the mind of a poet, he wrote in a

glowing, earnest, yet chastened style, such as is familiar to his readers; and the beauty of his language, together with the spirituality of his thought, always held the closest attention of his hearers. But though he wrote with deep religious feeling, and used poetic imagery quite freely, he never wrote from feeling alone. His mind was naturally logical, and was perhaps made more so by his legal studies; and his sermons were so full of thought that they were most valued and appreciated by people of intelligence and cultivation; and so those who had heard him for years still listened to him with rapt interest from Sunday to Sunday. In all this, I do not feel that I am stating anything more than the simple truth. Many are still living who would say that his preaching had spoiled them for any other.

At the same time, even here, where he peculiarly excelled, he had his limitations, as all men have. In spite of the warmth and depth of his religious convictions, I do not think he made his hearers fully apprehend the one great central truth he believed. That truth was, as all New-Churchmen who have read his writings must know, our Lord's Divine Humanity, — the Divine Human. But this his hearers seemed to think of as something that gave his sermons a spirituality peculiarly their own, rather than as the one vital truth which we must grasp and live by into whatever spiritual company or associations it may bring us. Out of all those who listened with delight and interest to my father's preaching, it may be doubted if there are half a dozen who believe this truth as he believed it, and as he wished all his hearers to believe it. Perhaps his presentation of it was somewhat too intellectual.

As a pastor, he was rather of the old-fashioned type, yet after a manner entirely his own. He devoted himself to his people as did the ministers of half a century ago, but he had nothing of that stereotyped and somewhat formal bearing which was common among them. His nature was peculiarly sympathetic; at the bedside of the sick none could be more comforting. The joys and sorrows of his people, of whatever kind, he deemed his own, and endeavored to share

with them. He did indeed impress the men and women among whom he labored as living in a different world from theirs, and as moving on a plane above them; and many, in consequence, approached him with doubt and hesitation, and were half afraid of him. But when he passed out of the world of meditation into that of realities, he usually did so quite completely, and his greetings were warm, hearty, and cordial. His manner was entirely free from that condescension and ceremoniousness that prevailed among the ministers of the older school. He chatted easily, pleasantly, and sometimes, humorously, with working people, and those who were poor or neglected; at the same time he always preserved a dignity which ensured their respect, and usually prevented them from becoming familiar. On one occasion, however, when he inquired of a poor woman, not among those who attended his church, about her husband, she turned on him and exclaimed with entire good-humor, "*You rascal! Didn't you know he was dead?*"

It must be admitted that he made similar mistakes of memory in his intercourse with his regular parishoners. Sometimes it was through simple failure to recollect family affairs; sometimes it was because he could not keep his mind from a train of thought he was pursuing, and could not, in consequence, keep the personality of those with whom he was conversing very clearly before him. Once in a while his family would be half amused and half mortified to hear him inquire of a guest about some relative who had not long since died. But perhaps his musing and abstracted air made the reason of such lapses plain. At any rate, they never seemed to cause any offence; and though I am again fearful of adopting the tone of eulogy, I think I may say with entire truth that seldom is man so beloved. In times of bereavement his people clung to him with intense and passionate affection; he seemed to them the most real assurance they had of hope and consolation beyond the grave.

His influence over the young became strong as they approached maturity; over children he could not usually gain a very decided influence. He could not unbend sufficiently;

so they stood rather in awe of him and held aloof from him. His greeting to them was indeed kindly, cordial, and not in the least distant or forbidding; but that peculiar faculty of getting *en rapport* with little people, which George Eliot so aptly portrays in Mr. Gilfil, he did not possess.

It was not indeed altogether so in his own home. I can remember how, when we were quite little, he used to enter into our sports, and romp with us while we shouted with laughter and delight. As we grew older, however, he took less interest in our pastimes. Perhaps he never heartily abandoned himself to those of his own boyhood, and so our own did not awaken any peculiarly delightful memories in him. Moreover he was so absorbed in his studies, that our noise and laughter disturbed him, for he was too sensitive to impressions to be able to write and think amidst the confusion and din that usually reign where children are.

Though in outward appearance serene, calm, and self-contained, he was yet of an ardent and passionate nature. Not passionate, certainly, in the sense of often giving way to passion, but passionate in that his feelings were strong and his nature as far removed from the phlegmatic type as was possible. Hence he did not find it easy to pass from the world of reflection and abstraction to that of things real and gross; and we of the household did not like to interrupt him when he was in his study, for it was plain that the interruption jarred upon him. He could not lay down his pen and abandon his train of thought, and then resume both easily.

This fervor of nature showed itself very manifestly when he witnessed or became aware of any act of injustice. For his moral indignation was easily aroused, and though usually controlled and regulated, it was never a pleasant thing for any person guilty of wrong or base conduct to encounter. His power of sarcasm made him a formidable opponent; but he was very seldom willing to use it in any but a playful way. He very rarely carried it into debate and controversy, as he seemed conscious that it could only awaken resentment. Sometimes, however, in his writings, his humor had a sharper edge than he himself, probably, was aware of.

He was tall and spare in person; his cheekbones were rather high and prominent, and a certain writer amused him greatly by asserting that he probably had Indian blood in him. He was gentle and quiet, though decided, in manner, and deliberate, though not slow, in utterance. In the pulpit he seldom gestured, and he spoke in an unusually calm and subdued manner. Indeed, his delivery was gentleness itself, yet was never sing-song or prosy. His ways in general, of speech and action, were too natural to be spoken of as polished, but were refined and had the charm of kindliness. Urbanity, city-breeding, he had not, and it may be doubted if he ever performed a single gracious and courteous act through that acquired instinct of courtesy that is gained by contact with the social world; but he performed such acts nearly every day of his life at the promptings of his own natural instincts of sympathy and kindness.

His New-England inheritance and his early experiences made him frugal and thrifty; and made him, indeed, a little slow to understand that as times, manners, and generations change, habits and modes of expenditure must change also. He had a horror of debt, paid every bill as soon as possible after receiving it, and was uneasy in mind till he had done so. He gave liberally, considering his limited means, regarded property a trust, not an absolute possession, and as such bequeathed it. He had a considerable share of Yankee shrewdness and good sense; read character easily and correctly; and usually showed a sound and keen judgment about town affairs and the practical side of life in general.

He was not without what is termed authority, but it has never seemed to me that he was quite fitted to be a leader of men. He had the courage of his convictions and said fearlessly what he felt it his duty to say; but the shyness and dislike of self-assertion that marked him as a boy clung to him all his life. He was too sensitive to surroundings to undergo the wear and tear of external responsibilities. Any duties of leadership that would have involved the management of an organized body would have been distasteful to him; moreover, they would have caused him to sacrifice the

finer and more spiritual side of his work to that which was external. His true position of leadership was exactly that which he had, the ascendency and influence, namely, that came from spirituality of thought and life. The work of organizing and of controlling organization was not, perhaps beyond his powers of mind, which were clear and strong; but such work demands a union of qualities, both physical and mental, aud some of these, especially the physical, I think he lacked.

His reading was varied and extensive and his tastes scholarly; but he was far from being a learned man. Possessing an unusually penetrating intelligence, he found it easy to determine the real value of books and facts. Hence his scholarship was not built upon research, and was not of the most modern type. This may or may not have been a limitation, but it was certainly so. In his general reading he aimed rather to enrich and broaden his mind than to master subjects and to be able to speak with authority about them. And whatever he read he judged and estimated from his naturally acute powers of discrimination, rather than from principles of scientific criticism. Of poetry he was particularly fond, and possessing himself the mind of a poet he almost always showed here a nice discernment; but he was perhaps a little unwilling to see the defects of his favorite poets, and the excellences of those whose thought did not appeal to him. Wordsworth he loved and studied above all other poets, and he could not bear to hear him criticized. Tennyson, for some reason, failed to awaken a response in him, and the greatness of Tennyson's best work I do not think he ever apprehended. In his habits of reading he was indeed thoroughly himself. Just as he never put on any forms of politeness merely because they were adopted by the world, so he never sought information merely for its own sake or because it was valued by the world, but simply for the use and the enjoyment. He was fond of works upon natural science, and in his later years, especially, he read and studied them. But I do not think he did this because he was actively seeking breadth of culture;

but rather because he found it a relief to get from the world of ideas to that of things.

All that I have said about his reading, however, hardly applies to his studies in connection with his work as a minister. Here he was quite systematic and thorough. Before writing the last of his works, that on the "Fourth Gospel," he spent years in careful study and preparation. Though he had reached the age of fifty he acquired a good reading knowledge of German in order to make himself familiar with the most advanced German criticism on the New Testament, and reply to it thoroughly and convincingly. And the same careful work he showed in writing and compiling the historical and genealogical word, "Pictures of the Olden Time." This was indeed a work quite aside from the customary labors of his calling, but having undertaken it he pursued and carried it through in the spirit of a painstaking scholar; at the same time his final presentation of results was thoroughly his own. He had no liking for, and no sympathy with, dry-as-dust learning; and however dreary was the field he plodded through, he always made it bright with flowers and verdure for others. Let any one read the ordinary dull, insipid, and dreary accounts of Plato's philosophy, and then the chapter entitled "The Cosmology of Plato" in the "Fourth Gospel," and he will see the truth of what I am stating. The "Pictures of the Olden Time" is written in a remarkably vivid and interesting way; and the same freshness and charm of style are to be found even in magazine articles he wrote upon abstruse German metaphysicians.

My father could not but be conscious of his own powers, and he received so warm and frequent a recognition of them that he became in time somewhat dependent on it and thought his work was poor if he did not receive it. But this feeling he resisted, and to the end of his life he was truly humble minded. Of faults of character he was fully conscious, and they distressed him not a little. He was sometimes quite humiliated by them when they seemed to him unusually prominent, and he would then set himself quite prayerfully to remove them.

But I find my pages are multiplying fast, and I very much fear I am abusing our editor's patience and that of my readers. Let me then pass on to say a few words about that side of my father's mind which is naturally of especial interest to New-Churchmen, I mean his attitude toward the New Church. I suppose it has always seemed strange to those of the New Church that my father never joined them, but I do not think he was ever quite as near to them in thought as they supposed. He was very near, most certainly, but there were marked differences between him and those of the New Church, both as to definite points of doctrine, and as to ways of thought in general. Some passages in Swedenborg he so read and interpreted as to see in them a denial of man's active agency and entire freedom in the conflict with evil; it seemed to him that Swedenborg represented that if the evil was subdued everything was accomplished by the Lord and nothing whatever was done by the man himself. This seemed to him to be really denying to man freedom of will. Again, he always cherished a hope that the ultimate state of the wicked would be better than Swedenborg gives ground for believing it will be. He did not hold the idea of universal salvation as a positive belief, but always turned rather fondly to it as a thing that might ultimately be accomplished from the infinite power and goodness of the Lord. Some of Swedenborg's pictures of the hells greatly distressed him. I may add, too, that he was troubled by some things in the Spiritual Diary and the Memorable Relations.

Moreover, having the mind of a poet, and a poet's manner of expression, he was never quite able to see the use and the necessity of Swedenborg's colorless and scientific form of presenting the truth. It seemed to him that the truth, in itself so beautiful, needed a beautiful clothing that it might be made attractive to the world. And it was just such a clothing that he tried to give it in his writings, and in this he was successful, as I think all in the New Church readily acknowledge. That he was led to do just this, was, I cannot help thinking, of the Divine Providence.

At quite an early period in his ministry while he was at

Lancaster, he was strongly urged to unite with the New Church, but he could not then or afterwards see that he belonged there. As to whether he did or did not belong I do not feel that I am called to decide; nor can I attempt to settle the question that has sometimes troubled those of the New Church, how far, namely, my father derived what is most true and vital in his teachings from Swedenborg. That he derived much of the best truth he uttered from Swedenborg, I think there is no doubt; but the degree of indebtedness is a matter that no human wisdom can settle, and one which never had for me any special interest. Whether the truth he preached and wrote came directly from Swedenborg or not, it all came from the Lord; and he always held and uttered it as the Lord's truth and not his own.

My father's first acquaintance with Dr. Thomas Worcester began when the latter sought him at Lancaster, and invited him to come into the New-Church organization. At this time they failed to get into sympathy with one another, and they did not meet again until after the work on the "Fourth Gospel" was published, more than twenty years later. Their intercourse was then renewed and was of a thoroughly enjoyable and delightful character, though they came together only two or three times. My father was then preaching at Weston, and one Sunday in the summer of seventy-three or seventy-four Dr. Worcester attended his church, and after the service expressed himself in a very pleasant and kindly way about the sermon, and about my father's work in general. And before this he sent him the following note, which I am sure all New-Church people will read with interest: —

"Rev. E. H. Sears, D. D:

"My Dear Sir, — We have been reading this evening, as we often do, some chapters of your work on the 'Fourth Gospel,' and I wish I could tell you how much we love that work, how grateful we are to you for writing it, and to the Lord for enabling you to do so.

"I say we, and by this expression I mean my wife, myself, and a young woman who reads it to us. We are all of one mind on this subject. There is nothing that we like to read so well on Sabbath evening as Mr. Sears on the 'Fourth Gospel.' And I believe that there are very many people who feel as we do on this subject. I believe that you are spiritually preaching to a very large congre-

gation; and I think you must feel this influence upon yourself, thanking you for what you have done, and urging you to continue your labors.

"I write these things from love and duty, for I do not think it would be right in me to say nothing when I feel so much.

"I was very much gratified with the visit you made me last fall. I do not know when I have had so agreeable a conversation. If you had nothing better to do than to talk with me, I should like to see you often, but I think you have. You have done a great and good work, and I trust that you are doing another. Indeed I do not believe you can ever cease to labor. To rest, with you, is to work. Your love works and therefore you must.

. . . . . .

"Yours very truly,

"THOMAS WORCESTER."

"WALTHAM, March 30, 1873."

This letter forms so pleasant a conclusion to my own words that I will forbear to say more. The account I have given is fragmentary and imperfect; but it is the best I am able to give in a few pages. May it prove of some interest and value to those who would know something of a life that had its share of human weaknesses, but which was withal gentle, sincere, and good, and which has given something truly helpful to the spiritual needs of the world.

*Weston, Mass.* EDMUND H. SEARS.

---

## LOVE AND CHANGE.

'Tis said the heart in absence fonder grows,
Increasing still in tenderness and truth;
Till it is welded close to other hearts,
As bark is welded to the growing tree.
And I, believing this, and deeming thee,
Faithful as throbbing pulse and teeming brain
Unto the law of life, did'st go away,
A little absence — months, or was it days?
A passing from this room to that, a space
'Twixt end and start of chapter, breathing time,
'Twixt sentences. And thou did'st change
As changes still the ever-moving vane,
Obedient to naught save ceaseless change.

And this thy love; the love that to me seemed
Fixed as a granite range of hills on hills
Uplifted heavenward, as thought of thee,
Within my soul was lifted; this sweet love
I held as iron wrought on iron; welded true,
With heat and strength and steady clanging blows.
This love I thought immutable as law,
Sublime as universal order; true
As Godward instinct in the finite mind;
This love has faltered, faded, colder grown,
Than winter twilight when the sun goes down.

Loving thee I've changed not, nor can change.
The love I gave thee, now thy love is cold,
Shivers, a starv'ling child, within a home
With broken casement and dismantled door.
And I am bankrupt, for the love I gave
Thee was my all. High was the measure heaped,
Was shaken and heaped high again; all
Unto thee given; and from love and thee
Nothing withheld. So trusting thee, I went,
And for a space remained; nor did fear
Foreshadow evil. Craven doubt concealed
His face from love. What matter. Time might send
His shuttle through the web. And year on year
Roll into cycles. Changes come to all.
To all save love.
What say'st thou? Even love
Can change? does change? a moment hold, until
I grasp thy meaning. So to thee sweet love
May vacillate and falter; may grow cold,
Skulk like a brute to cover; wilt like a vine
O'er-sapped and rank; worthless to withstand
A breath of winter.
A lie in very truth;
A lie to say love changes. False as the lips
That utter vows from which the heart holds back;
False as the courage which shall loose a grip
Once taken. False as the hand that strikes not
When blows are needed. False as the tongue
That holds back speech from others' wrong; the heart

That leaves its trust unfilled, its faith unkept;
Its truth ungleaned, like grainless wheat.
'Tis thou who changeth, thou. Love changes not,
Nor can it change. If to thee steadfast love
Doth wear a changeful face, thou ne'er hast seen
His face. Thou know'st him not, nor canst.
It is thyself thou seest, thine own image pale,
Reflected in a pool whose lowest depth
Were plumbed by a finger.
'Tis the law
That love should be immutable. For love,
To heat and light and omnipresent force,
It binds the universe; the power is,
That regulates the worlds in space. 'Tis all
Omnipotence condensed into a word.
Can law change, or truth?
No more can love;
For as the body, soul, and sphere are one,
So they are one. Love vitalizes law,
And quickens truth. It is the breath of life
Within the nostrils of created things.
If love could fail, the universal flow
Of order through ten million, million worlds
Would cease. And for the deep, enduring calm
Of steadfastness and truth, would chaos come.
All things would die; perish to nothingness;
Resolve to elemental forces from which love,
Creative love, hath formed them. Then
Would silence be and emptiness and void.

*Norwood, Va.* M. G. McClelland.

---

Wherever the Bible goes, its power over men is recognized by all thoughtful observers. It changes character, it transforms the outward life. Yet some men do not welcome such transformation, either in themselves or others. "Madam," said a Hindu gentleman to one of our missionaries in India, "madam, you should be most welcome in all the houses of the Brahmans, *but we are afraid of the Bible.*" — *Missionary Herald.*

## ADDRESS TO THE THEOLOGICAL SCHOOL.*

*Gentlemen of the Graduating Class and of the Theological School:—*

I REMEMBER to have heard some years ago a noted orator declare that successful oratory consisted of three things. The first, said he, is action, the second is action, and the third is action. And were I to choose today a single word to impress by a three-fold repetition upon those who are preparing to go forth and preach the Gospel of the second advent, that word would be earnestness, — earnestness of heart-purpose, earnestness of intellect, and earnestness in bodily action.

A duty is laid upon us like that of apostolic times. We have behind us the truth of a New Dispensation. And that truth requires for its propagation the unction, the self-sacrificing zeal, and the persevering energy of the original promulgators of Christianity.

We read in the Divine Word, that when the sojourn in the wilderness was drawing to a close, and a new state of things was to be provided for, the Lord commanded that Joshua should be called out from his ministering duties and be set forth before the people as the successor of Moses. He was to be their future leader. And Moses laid his hands upon him, and gave him a charge as the Lord commanded Moses. He ordained him into the new office he was to fill.

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him, and the children of Israel hearkened unto him, and did as the Lord commanded Moses." After the death of Moses an important change of administration took place. The Word of the Lord came to Joshua, saying: "Arise, go over this Jordan, thou, and all thy people, unto the land which I do give them, even to the children of Israel." "As I was with Moses, so will I be with thee: I will not fail thee nor forsake thee. Be strong and of a good courage; for unto this people shalt

* Delivered by Rev. Wm. B. Hayden, May 15, 1888.

thou divide for an inheritance the land, which I sware unto their fathers to give them."

Till then there had been sluggishness in the camp. They had given way to discouragement. Indecision and irresolution prevailed. They had not only failed to go forward, but had actually turned back on the course along which they had come; and after a variety of wanderings had remained with their tents pitched, in withering inaction for many years.

Now, all this was to be changed, and was changed. From the day that Joshua took the lead, the outward movement began. The Jordan was crossed, Jericho was taken, Bethhoron and Merom were gained, and the lots for the inheritance were cast. The promises were coming to their fulfilment.

This is much our condition today. The time is ripe for a forward movement. The Christian world around us has, lying just before it, a promised land, a higher plane of truth and life, into which, in the Divine mercy, it is to be conducted. And we require this new, heaven-born energy, to step forward, and in the name of the Lord Jesus Christ, assist in the leadership of the Church. Joshua represents a quality that is commended from on high, and gets its inspiration out of the heavenly world. It is a holy and heavenly zeal for what is true and good; and consequently a fearless and untiring enthusiasm in carrying forward the work. This representative character of Joshua as depicted in the Divine Word, is a worthy object of study. And it is a helpful and soul-inspiring study.

To avail ourselves of these higher gifts of the Spirit, we must sedulously exercise those we already have; as the giving forth of what we possess today, makes room for and invites the descent of those more powerful energies which are just above us, and which the Lord desires to bestow.

The first thing to seek is inward conversion for ourselves. The holy life must have become our fixed purpose and constant habit; the vantage ground from which our operations are carried on. We must look down upon the natural from the standpoint of the spiritual, exercising continual watchful-

ness in keeping the spiritual man in the ascendancy, and the natural man in obedience. It is by Divine help we are to succeed. The leading of men into the good of life implies that the leader has travelled some in that way himself, and is not unfamiliar with the warfare against wrong propensity which this progress requires. What we embody in life is what we most commonly impart. And the degree of our success with others will depend, under God, very much upon our sincerity, and the depth and reality of our own attainments.

The Gospel we preach can hardly fail to receive its qualifying element from the Gospel we ourselves have become, and are.

Having put ourselves into vital relations with the one ever-living Source of all true Spiritual power, the problem is to render this holy energy available in and for our work.

And the answer is, — carry it out always to its ultimate use.

I have sometimes thought that we New-Church people, in many ways, make less of Swedenborg's principle, that "all power is in ultimates," than do many of the denominations around us. I am led to this remark from having observed so many instances in which good New-Church effort has failed of tangible results, or of reaching the desired end, from the absence of some last, ultimate, or clinching act, by which fulness of effect is secured. Besides, there is an impression among us that somehow, as a body, our efforts in many directions have not been quite so successful as we had good reason to expect they would be.

Here then, is something for us all carefully to consider, to see if there is not a remedy that may be discovered and applied. A recent criticism upon the general literature of our Church, that there is a "certain far-off-ness" about it, making it hard for outsiders to reach up to, contains a suggestion that may be turned to account by New-Church ministers.

How may we supplant the impression of far-off-ness in our ministrations, by the opposite one of right-here-ness, in what we prepare and give to the public; conveying an impression

of timeliness and fitness in what we present and do? This question relates both to the manner and the matter of our preaching. An important duty therefore rests upon us here, for it is mainly through the preaching of its ministers that the Church is to be built up. Men may be called intellectually to the Church by the printed page. They may be made rational receivers of the Heavenly Doctrines by tracts and books and periodicals. For that which enters through the eye appeals most directly to the thought. But the truths are to be rendered fruitful in the life by additional ministrations. Obedience comes by hearing. That which passes in through the ear takes quicker effect upon the will. And people are gathered into flocks, becoming sheep of the fold, by what the pastor performs in and out of the pulpit. It is the preached Word that has always been powerful in determining the acts of the life. Therefore the Apostle tells us that it "hath pleased God through the foolishness of preaching to save them that believe."

And for this reason it was, that in Moses it was ordered that the law should be read aloud from a pulpit in the hearing of the people. While our Lord in the Gospel speaks concerning some of his own teachings, saying, "And let these words sink down into your ears."

First, therefore, as to the manner.

Manner in the pulpit. This is something which tells immeasurably in the estimation of a speaker by the public. And it is something which by its very nature admits of indefinite improvement and perfecting. There is scarcely a limit to the excellences which may be cultivated and reached. An important duty therefore lies in this direction. Here we have offered one of the most powerful instrumentalities for useful and effective work. Many a good sermon is shorn of its proper power by ineffective delivery. This is a proposition on everybody's lips. While it is an open secret that the success of all the great orators has depended largely on physical characteristics. Hence this is one of the important provinces in which our bodies also are to be brought under subjection and rendered subservient to the holy cause of the Gos-

pel. Make the effort, and the heavenly world will assist you.

A good New-Churchman, much given to ponder on the condition and wants of the Church, once remarked, "Ah! The New Church will yet get a John Wesley; an evangelizing preacher who can reach the multitudes with the new truths, and at the same time can be an organizer, who can gather them into the folds, inducing them to become living and working members of the Church."

Need I remark that the fundamental habit of the pulpit, next to a becoming reverence and gravity of demeanor, is an easy naturalness of manner. It will be very fortunate for you, my young brethren, if you have so thoroughly learned and become imbued with the lessons of your instructor in elocution as to render the practice of them a kind of second nature to you. You will then be able to avoid an appearance of their being put on, or as something artificial and extraneous.

Here too, the one word with which we began will render you an invaluable service. An enthusiastic absorption in your theme and an ardent energy in giving it forth, will stand you in better stead than any mere rules of elocution. Audiences will forgive any other defect more readily than want of earnestness. At a meeting in one of the churches near me in Portland, where a young minister had just made one of his early efforts, an elderly clergyman on coming out, was asked what he thought of it? "There was a sufficiency of good shot in his gun," was the reply, "but he didn't have enough powder."

Now this is a very wide-spread complaint; the want of a good supply of earnest, emotional powder in the deliverances of the pulpit. It is needed, to make the shot or arrows of holy truth reach their mark and tell in their good effects. A steady flow of the requisite ardor will rivet the attention of an audience and lead them to overlook almost any other defect. The minor faults of the man will be passed over, and fade out of sight. The vast success of such men as Savonarola and Whitefield and Mr. Spurgeon, has been largely due to their strong, self-forgetful earnestness in the pulpit.

A great point is, to be fully present in all the services from beginning to end; and let none of them drag from want of energy. You are to remember that there are listless persons and those who are hard of hearing in the audience, and some who are in the far corners under the galleries. These all want to hear everything that is said, even to the notices that are given out; and every word needs to sink down into their ears.

When Talma, the great tragedian, met for the first time Massilon the great preacher, and each one had exhibited to the other a short specimen of his own style of delivery, Talma observed to Massilon: "Why, you preach only half-way down." Implying as his idea, that the speech ought to infill and possess the entire man. Massilon was used to speaking in a box pulpit where only the upper part of his person was visible to the audience; while Talma, being on the stage, was accustomed to speak down to his very feet.

And I have seen it stated of the late Dr. Payson of Portland, that when he became fully in earnest, and wished to make a particular impression, it was his custom to step forth from behind his pulpit, bringing his whole form into view before the people. This was also a favorite practice with Mr. Beecher.

Next, as to the matter of our preaching.

The object is conversion; to rouse up the spiritual man, and induce people to take a decided stand on the side of religion and the Church. Next, to induce progress in the spiritual life, leading men to live more nearly up to those very ideals which acknowledged truth has caused to be already formed in their minds.

Should preaching then, be largely exhortatory and persuasive? Certainly. Why not? Its primary purpose is to determine the will in the right direction, sometimes to excite interest, to rouse up dormant spiritual faculties, ensuring action. The whole man is to be affected. The heart is to be reached and the conscience. Therefore stirring appeal, often is to be made to the emotions, the affections, as well as to the individual sense of personal duty.

I remember to have read somewhere in the Writings, of a certain class of angels whose manner, voice, and speech were most persuasive. So much so that even some evil spirits while listening to them were almost induced to change character and become good. Others declared that it seemed as though it were love itself speaking. No one would be drawn into evil by yielding to such persuasion. On the contrary, it is a power which has to play a great part in the rescue and salvation of the world. At a recent Conference in Portland, one of the Methodist Bishops maintained that the great success of their denomination was mainly due to their use of this power of exhortation.

Genuine truths ought to be so selected, arranged, and presented, and then delivered in such manner, as to produce as much of this heavenly persuasiveness as possible. The sermon should be a speech rather than an essay.

I think that in the early part of the "Apocalypse Revealed," we have much instruction given in regard to the great staple of our preaching. In the addresses to the seven Churches, it will be remembered that the urgent appeal to six of them is the duty of repentance. Whatever their other characteristics they were all alike in this, that the call to repentance was applicable to their state. And one is enjoined to repent and do the first works, lest the candlestick be moved out of its place.

As a preparation for the first coming of the Lord, John the Baptist was sent before to preach repentance from evil works. And after His baptism by John our Lord Himself went forth, saying, "Repent ye, for the kingdom of heaven is at hand." And the apostles were sent out from Jerusalem, preaching repentance for the remission of sins.

This therefore is the great message under all dispensations; in ours, as well as in those which have gone before. We read that by the seven churches in Asia, "are described all those in the Christian Church who have any religion, and out of whom the New Church, which is the New Jerusalem, can be formed; and this is formed by those who approach the Lord

only, and at the same time perform repentance from evil works." This is frequently repeated.

Our work therefore is to evangelize the multitudes of the Christian world first, calling them from states of irreligion and indifference, to repentance and obedience before God. These two great primary truths are those which are to be most frequently upon our lips. The faithful presentation of these frequently requires simplicity and directness in our preaching. The great demand is for something plainly applicable to the present wants of our daily life. The most frequent remark I hear from the laymen is that they do not want metaphysical preaching, or much abstract theology, but that which makes plain the way of duty, throwing light on the path, giving encouragement to the heart and stimulating to Christian effort.

A few days ago I heard of a laymen who, after the Sunday services, remarked: "Well, our minister did not preach to the Jews today, but to us Yankees." This is what is needed, the truth carried home to the hearers. And may it not be that many new comers to our worship, and many of our own young people, tiring of instruction that is too technical and far removed from their wants, wander off to other Churches to get simple and plain persuasives to enter upon and pursue a religious life?

The Joshua-like quality, of which I have already spoken, will supply you with practical directions. A living earnestness in the work will be a fruitful suggester of methods and expedients. It will stand by you in the composition of the sermon, aiding you in keeping one ruling thought in view, and giving unity and effective point to the discourse. It is almost needless perhaps to say that, the same ardor must be carried into the study of your subjects. For, remember that you are to be students still. Your real student life has only just commenced. And in order to become good teachers, you must continue to be good, faithful students.

I shall be glad if these few brief thoughts shall serve to give you any useful hints in regard to the manner of executing the duties of your profession. That so, each one of you may be

helped (in the words of Paul to Timothy) to "do the work of an evangelist, and make full proof of his ministry." — 2 Tim. iv. 5.

And it should be your prayer and the prayer of the Church for you, that you may go forth to your labors filled with a deep sense of the importance and solemn responsibilities of your office, and that by the Divine blessing your work may be prospered.

---

## THE BOOK OF JOEL.

The Word has two distinct general meanings, — one for all men and the other for all angels. In whatever state and condition men are or may be they can find in the letter of the Word the help they need; the instruction intended for them to enable them to become more intelligent, more useful, and so more happy, and finally lead them into heaven.

The letter of the Word is for all men, and the internal sense for angels; and the internal sense is also for men when they can read the Word as angels read it.

Man is a mind, and this mind is divided into two regions, one above the other, — one for this world and the other for the other world. One is called the internal man, and the other the external man, because mind is called man. When the external man reads the Word, he sees more, or other, meaning than is expressed by the mere words; and a good man sees or feels that there is a mysterious something hidden in the Word, and believes it is a hidden treasure.

It has been thought by some that the books of the prophets, or much of them, could have been of very little use to the Jews or Israelites. Learned men have said that much in the prophets could never be understood in this world; but such men are often mistaken, and no man knows that all of the Sacred Scriptures will not be understood by men. The idea, thought, or conclusion that God has given to men, for their use and benefit, facts, truths, or knowledges which they are incapable of understanding, — this idea cannot come from

heaven, or from the Lord, by angels who understand all the Word, and see that men can.

Jehovah, the true God, thought to have written a book or Word from His thoughts, and to adapt this writing to the minds or intelligence of a peculiar people descended from Abraham. He selected a small country for this peculiar people to be their home. The books of Moses and the Psalms and the Prophets were addressed to, and were mostly concerning, this nation; to them for their consideration and for their good. The Word is all of it for all mankind, but the Old Testament was directly and first in time for the sons of Israel. Other good books were written by good men giving interesting facts about this people, but these men were not dictated to by Jehovah.

We have no good reason for concluding that the Jews of Joel's day could not understand him, or any or all of the prophets, better than Christians have for at least a thousand years past; they may have seen a somewhat interior meaning where Christians have seen no meaning at all. God was speaking to them, and He knew what to say for their good. We should not think that God ever disregarded their good for the sake of an eternal Word; for He could adapt the eternal Word to them for their good. We can but believe that the people understood Joel much better than we can from the sense of the letter alone. They understood what God intended they should; for He knew how they would understand His words by Joel. We may see in the Gospels that the Jews understood the Lord's parables, or some of them, better than any Christians would now without help, which they did not have.

As we read the prophets, we may think, as some have, that as the day of vengeance was drawing near, as the Jews were growing worse and worse, and could not be reformed, and so could not be reëstablished, but that Church must perish, — so the words of the minor prophets were of very little or no real use to them. But herein we may be all wrong; by their signs of religion and worship, by their external rites and ceremonies, this world of human souls was held in existence;

or, in other words, what they did, enabled the angels to hold on to men and hold them in some degree of order, and in some connection with the Lord, until He came to be the Saviour of men. If nothing could keep them in some degree of order and in the worship of Jehovah by name, until the Lord came, then all must perish. Nor was this all; for the earth is the footstool of heaven, and the heavens were in imminent danger of being destroyed; so we may think of the angels as in a breathless state of anxiety when the minor prophets spoke. The Lord's great agony was just before His complete glorification and the sure redemption of the world.

What was the mortal life of a few brave men to the destruction of the human race? And to prevent this awful destruction the minor prophets spake. The last days of that Church were the most dreadful; less and less hope was there that by any means the people, all in darkness, could be saved alive until the Lord came. And although the minor prophets were God's servants, still they took their lives in their hands, and they knew it. Brave and noble men in a true sense, for they did not reject the spirit of God from head or heart. They were in freedom and Jehovah put his love, which is life, into their dispositions, as well as words into their thoughts or mouths.

Happy shall we be when we will accept thankfully the influx of love, which is life, into our dispositions.

The Word is God's. He is order itself; and who can doubt that He led men to place the book of Joel next after the book of Hosea. Hosea was commanded to picture before His people their utter perversion and complete destruction of marriage love.

There is no thought of time in the Word. Whether they had when Hosea spake, or would soon, or when they would, as to our time, fulfil Hosea's words, is of no account. They either had or would. This is the first, highest, and holiest love between mortals, and we think we know why, and could they prosper after such wickedness? They were in some things wiser than the people in Christendom are in our day; for they believed that everything that was not good, every

evil great or small, even not desirable, came upon them because of sin. No doubt they believed that every one suffered for his own sins or because of them; but we are taught not to believe this. We believe that we are individuals only as parts of a whole, and never separated from one another. All suffer for the sins of any one, and every one for the sins of all.

When the terrible judgments came described by Joel, what sins did the people think they were being punished for? Joel did not say. Perhaps for the sins which Hosea pictures. It was certainly for very great wickedness, and this was and is great wickedness. Joel said, "Hear this, ye old men. Hath this been in your days or even in the days of your fathers?" Such judgments. They did not think as we do of the loss and destruction of affections and thoughts, principles of life. For their sins they were punished. This they all believed. Earthly goods were all their goods. And if their crops, the products of a season were all cut off, of what use was all that was left. How long these judgments lasted we do not know, but we find in the second chapter that they continued more than one year.

We cannot understand their condition as well as our Pilgrim fathers could. Our famines are mere local scarcities. We may by a little thought, know that if all the produce of the vegetable kingdom was cut off all over the world for one season, a great part of mankind would perish. But curiously enough we do not find one word about suffering from hunger or thirst among the human race there. But of this farther on. We know very little of the power of myriads of devouring insects gathered into an army. We are learning a little of this power from cause to effects. They knew only effects, and terrible they were.

Something of the sweeping devastation of grasshoppers has been seen in our western country and a little in New England. Some in New England have seen fields and pastures in midsummer, with not a blade of green grass or grain, not a green leaf nor an ear of corn nor good grape or apple. It seems that the devourers have taken every green growing thing before them, but the judgment did not end there.

What next? Fire, and as surely as if the ground was all covered with shavings. Every stalk, twig, shrub, and tree, too tough for these eaters, stood dried to a crisp, and particularly so just then as we shall soon see. And so not only the growing crops were all cut off for a season, but the vines and fruit trees ruined by fire. But this is not the end of this judgment time. There was a great drought in the land, and even the rivers were dried up. And all this for the good of all mankind then, ever since, now and forever. Some would and did turn somewhere from their evil ways, and a prophet from God was needed to remind them of their wickedness and show them what they might expect if they did not turn to the commandments.

We surely ought to understand well that all such things as the Jews called judgments are the never-failing fruits of wickedness.

And now we come to a very important subject or consideration in the book of Joel, which is more important to us than it was to the Jews. Their great distress was because they had nothing to offer or give to their God; or, rather, this was Joel's distress concerning them. Joel did not seem to mind their hunger and physical sufferings so much as their inability to do as God had commanded them to do. They had no means by which to worship and please their God. The first great calamity mentioned by Joel was the loss of all the wine. This does not seem to be the first thing to be thought of by a starving people. According to the notions of some Christians these insects could not destroy any wine. We now can see a good reason why wine was first named among the things cut off, and also may get some idea of the material thing meant by Joel when he said wine. All religion and worship, all good uses under the sun of heaven and the sun of earth, require truth; and there is no exercise of power but by truth, whatever the appearances may be to the contrary. Without truth nothing can be done. Wine corresponds to, and is a symbol of, real truth. All good works, all good, languishes where there is a scarcity of truth and surely

where it is all cut off. Joel said "the oil languisheth, the fig-tree languisheth."

Why these loathsome creatures were called a nation, strong and without number, is a mystery in the letter, but we do not know what meaning the Jews put into these words, nor how quickly they saw a meaning suited to them. Like the devastation of an army from a powerful nation was the destruction before their eyes. We see that the word nation was used for the sake of the Word as angels read it. But odd or mysterious expressions did not make any of the Word useless to the Jews. No man ever spake such words from himself as did Joel from his God, — words so perfectly describing the things spoken of. Joel's words have been called figurative, sublime, grand, and poetical. They are God's words adapted first as to time to the Jews through Joel's peculiar mind, — his own mind.

"Lament like a virgin girded with sackcloth for the husband of her youth." Can we think of a more heart-rending lamentation or mourning among a people whose spiritual mind was closed up? But why so lament? "Because the meat-offering and the drink-offering is cut off from the house of the Lord." "Be ye ashamed, O ye husbandmen! howl, O ye vine-dressers, for the wheat and for the barley. Gird yourselves, and lament ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God."

No worship, nothing to offer to God, and so all joy and gladness cut off from the house of our God. And was not all this because of their sins, and especially because of the great wickedness of the leaders and rulers of the people?

We may see a reason for connecting this book with Hosea, or some other, when we notice that Joel says almost nothing of particular sins. We find no mention of sins in the first two chapters, and in the third, only that they gave a boy for a harlot, and sold a girl for wine to drink, not to offer to the Lord; "and took God's silver and gold, and carried into their temples God's goodly pleasant things." No other mention of sins, and no mention of hunger or thirst among the

people in this famine, though the beasts did cry out for food and water. Their natural sufferings must have been very great, but Joel was selected by their God to tell them why they suffered, and how they could be restored to comforts again.

The description of the judgment continues to near the middle of the second chapter, when we find repentance and reformation and a restoration of good things or the promise of them; which promises were in part fulfilled to the Jews, though they were in fact to another Church and not to them at all. Still we can see that it was best for all mankind that the Jews should understand the words of Joel as they did; and so of all the promises in the Old Testament which the Jews took to themselves, but which, in fact, were not for them, except for such of them as would and did believe in the Lord Jesus Christ as the true God manifested. As to the things in the third chapter, which, as it seems to us, the Jews could not understand, we may see that those who really listened to Joel might not expect to understand all the words of God's prophet, and they could imagine great judgments or magnificent gifts therein promised; and thus see that none of Joel's words were vain or useless to his people.

Have we judged correctly of the use of the books of the minor prophets? In some way it would seem that a few hearts were being softened among the Jews during the last years of that Church. Perhaps many in number, though few in comparison, were being prepared internally for the Lord's advent; and these little books, though read by but few, may have been often read by those who were waiting and hoping for better days.

By Joel they were reminded that the Lord was soon coming, and whatever their sins might be they dreaded that day. It would seem that the Jews believed that when their king should come He would terribly punish or else destroy the wicked. They may have reasoned that they must be sure to be good when the Lord came, as some Christians have thought to be very sure to be good when they die.

The Word is infinite and eternal, and may we not see that

the letter of the Old Testament will be very useful when we more fully understand true Christian doctrines, and all men, women, and children know that all the troubles and trials and tribulations, all sickness, all sorrow, all things not in heaven, nor from heaven, upon earth are brought upon the human race by the wickedness of mankind.

In the letter, the book of Joel was directly to the sons of Israel. All that the first Christian Church could understand of it has been useful to Christians. The internal sense of this book is directly to and for those who can or do or will hereafter understand this sense or meaning.

We cannot speak of the internal sense of Joel in this paper only to say that by all the things destroyed are meant truths and goods or all the principles in man which make a man. The things destroyed mean particularly and mainly truths. By all the destroyers are pictured evils and falses but especially falses from or because of evils of life. Men love darkness because their deeds are evil.

One of the lessons which all Christians of our day should learn from the book of Joel is the wretched state of those who have nothing to offer to the Lord, and the still more unfortunate state of those who do not care to offer to Him any thing. As the Jews reasoned, — the good Jews, — how could they expect to prosper or to see growing crops and well-fed cattle if they had nothing by means of which to please God, and move Him to forgive their sins and pardon their iniquities? And, as we reason, what ought we to expect, what gifts from heaven, what blessings on earth, what real enjoyments, if we do not so live and so worship the Lord our God as to open that door to our hearts where the Lord's gifts flow in.

*Lancaster, Mass.* RICHARD WARD.

# OPEN LETTERS.

## THE DOUBLE LIFE.

*Editor of the New-Jerusalem Magazine:* —

REFERRING to my letter on the subject of man's dual life, a part of which you permitted to appear in the March number, I am unable to see that the portion of it that was not given to your readers was represented by the editorial comments made thereon. By way of restoring the equilibrium, will you be pleased to give place to a restatement, somewhat more inclusive and definite, but otherwise intended to be essentially an expression of the unprinted remarks referred to, which consisted mainly of reasons offered for a revision, and possibly a correction, of a translation of a passage in D. L. W., 252, which reads thus: —

"Neither does the natural man know that by his spiritual man he is in heaven; yet his spiritual man is in the midst of the angels of heaven, and is sometimes visible to them, but because he withdraws to the natural man, after a brief stay, he disappears."

This passage, among others, has been quoted as adverse to the idea of *correspondential dual life*. It is understood to show that the internal man is not actually present as one with spirits or angels in the spiritual world, as the natural man is present with men in the natural world. If the suggestion of possible error is permissible, it may not be without its use to inquire whether the passage has been correctly translated. The phrase, "withdraws to *the* natural man," with a more literal rendering reads, "to *his* natural man." The importance of this minor correction is its suggestiveness. A greatly more serious objection is that Swedenborg is made to say that it is the "spiritual man" who "withdraws."

If it be asked, "Wherefrom does he withdraw? and whereto?" what other answer can be made than, "from the spiritual degree to the natural degree"? The natural man, in whom the spiritual degree has been opened, does not know that he thinks and acts from his spiritual man. Is such a withdrawal conceivable? How shall we try to think of it? Can the understanding assent unless

we are able to believe that, at recurring intervals, governed by what law or whether governed by any law does not appear, the spiritual man crosses and recrosses the impassable profound that intervenes between the spiritual degree and the natural? The terms of the translation, too, would seem to imply, — if only it were possible to imagine that two distinct degrees are resolvable into one, — that the spiritual man is at home for the most part with the natural man in the natural degree, and only an occasional visitor in the spiritual. Does the original compel this translation? Does the general sense of the context, in the absence of a distinctly expressed nominative, call for the insertion by the translator of the copulative "and" by which the spiritual man is made the subject of affirmations that represent him as doing a series of impossible things? The current of the general sense appears to run strongly in the opposite direction. In close proximity to the passage in question, we are taught that, —

"Man is not man from face and body, but from understanding and will; wherefore by the natural man and by the spiritual man is meant his will and understanding; forasmuch as they are both natural and spiritual."

It would be expressing the same thing in a more obviously intelligible, if more clumsy, fashion if the phraseology, beginning from the word "wherefore," were changed to read, —"Wherefore, by the natural man is meant his understanding and will; and by the spiritual man, his understanding and will; forasmuch as they (the understanding and will) are both natural and spiritual."

"The spiritual man is altogether distinct from the natural man; and no other communication takes place between them than such as there is between cause and effect." — D. L. W., 251.

Of the natural man in whom the spiritual degree has been opened, we read in D. L. W., 252 that, —

"He is then consociated (as to the spiritual man — *see* T. C. R., 598) with angels in heaven, and at the same time consociated (by the external — *see* T. C. R., 598) with men in the world." "He (the natural man) does not know that by his spiritual man he is in heaven, when, nevertheless, his spiritual man is in the midst of the angels of heaven." "Nor does he know that his spiritual man is filled with thousands of *arcana* of wisdom and with thousands of delights of love by the Lord." "The reason why the natural man does not know these things is because communication between the natural man and the spiritual man is by correspondences."

May it not be the natural man, in whom the spiritual degree has been opened, and who is in the state spoken of by Swedenborg as "spiritual-natural," that in states of "deep meditation" becomes, from his elevation in the spiritual of the natural degree, temporarily visible to the angels? If there is no rational hindrance to the acceptance of this suggestion, beyond what is yet apparent, the way will be open for a translation of the passage that will make it consistent with itself; will do no violence to the doctrine of degrees; will show it to be in accord with D. L. W., 251 and 252; T. C. R., 14 and 475; A. C., 24; and H. H., 304; as well as other passages, which on their face seem strongly to favor the idea of man's dual life presented in the MAGAZINE for March.

*Detroit, Mich.* THOMAS LECKIE.

[The reader is advised to consult the March number in which Mr. Leckie's views and our own were brought into comparison. — EDITOR.]

---

## IF I LOVE NOT MY BROTHER.

IF I love not my brother,
Whom I have seen,
That wonderful Other
Finds a shadow between:

And my soul it doth smother,
In that shadow between,
If I love not my brother
Whom I have seen.

J. M. SCOTT.

# SWEDENBORG STUDIES.

## PRINCIPLES OF TRANSLATION OF THE WRITINGS OF THE NEW CHURCH.

THE truths of revelation as possessed by the New Church are written in three languages of the ancient world, the Hebrew, the Greek, and the Latin, sometimes called dead languages, because no longer used in common discourse, but which seem destined to a real immortality, owing to the living truths they have been chosen to convey, and for the sake of which they seem likely forever to be preserved.

In the first of these languages is written the word of the Old Testament; in the second the word of the New Testament; and in the third are revealed the doctrines of the Church derived from both Testaments.

The style and character of the writings of the Church being essentially different from those of the Word, the principles of translation are somewhat different, yet those principles will always remain essentially the same. The Word and the writings will remain in their present form in the original languages forever in possession of the Church; but as the ages roll on, the languages of men will change. Dialects will wax old and perish, and new forms of speech will spring up and supplant them. Into each and all of these, the Word and the writings will have to be translated and retranslated as occasion may require, so that translation is not only a work of present importance, but will continue to be one of growing necessity and variety. Very needful therefore is it that its true principles be fully understood and established.

A principle differs from a rule in that it refers to generals, while a rule applies only to particulars. A translator will according to rule construe a given Latin word, wherever it occurs, by a uniform English equivalent. He has also rules to guide him in rendering the ancient idiom by the modern

one. He thus, while changing the form and order of the sentence, preserves the sense in a way no literal translation could do. All these things are governed by rules. There would therefore be one set of rules for translating the writings into English, another for the French, and another for the German, yet the principles of translation are in each case, and will always remain, the same. The question before us is, what are these?

PRINCIPLE I. — *A translation of the writings of the Church should always be faithful to the sense of the original.* In this, as has been frequently observed, a proper translation of the writings would differ from a correct translation of the Word. In the latter the grammatical sense of the letter is of secondary importance compared with the faithful rendering of each symbolic word by its proper and uniform equivalent. Some passages in the Word, especially in the Prophets, convey no grammatical sense at all, yet their symbolic meaning is not the less important, and really becomes easier to apprehend when the literal meaning is wanting.

With the writings, however, just the reverse of this is true, except, of course, in quotations from the Word, when a literal translation must always be adhered to. The writings in themselves are purely doctrinal and exegetical, and in all cases the task before the translator is first to ascertain the exact meaning of the original, and then to convey it to his readers without omission or embellishment of his own. Translation, as justly remarked by a late writer ("New-Church Life," May, 1888, page 75), is of three kinds, literal, idiomatic, and free. The meaning of the first has already been defined in connection with the Word. The second involves a change of the ancient idiom into the modern, sometimes at the expense of the terms used in the original. The third, a free translation as its name implies, allows greater or less liberty in making use, or not, of either the terms or the idioms of the original.

In translating the writings it may be safely assumed, (1) that where a literal translation clearly conveys the sense of the original it should always be adhered to, even at the expense

of apparent elegance and smoothness. (2) That an idiomatic translation may be adopted where, without it, the sense of the original could not be conveyed to the average reader. (3) That owing to the sacred character of the writings, and their being composed under the Divine direction, a free translation is rarely, if ever (*raro si unquam*), desirable.

And just here it may be well to remark that there is no language of the modern world perhaps, which, by its variety of construction and of synonymes, affords such facility of indulgence in both idiomatic and free translation, as the English. The choice is always at hand between various kinds of style, from the severe simplicity of the Anglo Saxon to the ornate latinity of Dr. Johnson, and the same is a perpetual temptation to the translator to take liberties with his author.

The peculiar style of the New-Church writings, owing to its extreme simplicity and its seemingly unnecessary repetitions, is calculated to try the patience of the ambitious translator. But there is just the point. A translator of works like these should have no ambition but to be faithful. He has no right to seek to render his work more attractive than the original. His one object, or his guiding principle, should be to accurately convey the ideas of his author, and in the order in which those ideas in the original are expressed.

The way in which the Roman historian, Tacitus, whose style for purity, condensation, and epigrammatic simplicity, is a model for all time, has suffered at the hands of such translators as Arthur Murphy, and the liberties taken with the poetry of Grecian Homer by legions of modern rhymesters, are fair samples of what the New-Church writings might become, through what is called free translation.

In the case of the writings, moreover, it seems more than probable that their very peculiarities of style, its severe simplicity, its seeming redundancy and unnecessary repetition, so foreign to modern taste, are but a part of the "cherubim and flaming sword," placed as a guard over the holy truths which are expressed. It should therefore be a matter of principle with the translator not to remove those barriers divinely placed about this temple of wisdom.

As a mild example of the temptation to make a free rather than a literal translation, let us take the frequent occurrence in the Latin of the writings of *quod* and the subjunctive, followed by *patet* or *constare potest*, the literal translation of which gives so many English sentences beginning with "that" as a conjunction. This peculiarity of the Latin of our author can hardly be called an idiom, since it admits of a literal rendering; yet its continued repetition, to the ordinary reader, is wearisome to a degree, conveying an impression of awkward sameness, even calculated to repel.

Now it is a question of principle with our translators whether it is best (in deference to modern taste), to change the construction of all, or most of these sentences, into plain, indicative, and declarative clauses placed in their natural order, or to translate them literally. Perhaps the freer method would add to the smoothness and attractiveness of the style, but it is an open question, at least, whether fidelity to the original will allow it.

For the rest, modern English affords material in words and idioms for a style which for clearness and terseness might rival the Latin itself, though it may not improve upon it, and the translator who will adhere as closely as possible to the original of the writings will find his own English to be the better for it in the end.

PRINCIPLE II. — *To secure accuracy of translation, the same Latin words should be uniformly rendered by the same English equivalents.* This is the principle. There may be rules under it which admit of variation or exception.

Where there are two Latin words with only one English equivalent, as is the case with *homo* and *vir*, *mens* and *animus*, the expedient has been very properly adopted of writing the Latin word in brackets after the translated term. It is to be hoped, however, that this awkward device may in the not distant future be, in most cases, avoided by adopting one of the Latin terms into our own language. Thus *animus* would be a very proper English name for the natural or lower mind, it being already very well understood as such by every reader of the writings.

And this leads up to the statement of what might almost be dignified by the name of a principle of translation.

It sometimes happens that a Latin term or word expresses an idea for which there is no exact English equivalent. The most familiar examples of this are *esse*, *existere*, and *proprium*. Where these occur the custom inaugurated by our earlier translators, and still generally followed, of adopting the Latin word into our language, explaining its full meaning by a note in the first instance, cannot be too highly commended.

Every living language is constantly coining new words to express ideas and things hitherto strange to the speakers, and such new coinage never fails to gain the stamp of popular approval if they be well chosen and aptly express the new ideas. Now in the previous absence of both term and idea, what more appropriate principle could be conceived than that of taking the term along with the idea from the holy language in which it was first expressed, and transplanting it into the modern tongue, thus securing for it new and living use?

There is much talk now-a-days of a newly invented universal language called *Volapük*. If this shall ever develop a theological department, it is to be hoped that for its roots and stems, and even the forms of its words, the three holy languages, especially the Latin of the writings will be largely drawn upon for the common use of those in all nations who shall hereafter think the spiritual thoughts of this New Age and read of its truths.

P. B. Cabell.

---

Is thy life lonely?
Jesus is near thee.
Is thy heart saddened?
Jesus can cheer thee.

Dost thou fear trial?
He will shine through it.
Fiery temptation?
Jesus foreknew it.

# BOOK NOTICES.

RATIONAL THEOLOGY. By JOHN M. WILLIAMS. Chicago: Charles H. Kerr & Co. 1888. pp. 310.

WRITTEN by a man who was brought up in rigid Calvinism, and who is working his way out of it by a process of rejection of what is unreasonable, this book is a remarkable one. The writer is wholly fearless, and so fair as to state every doctrine with a full exhibit of its strong and weak points. His mind is evidently in a transitional state, and he sees but in part the actual truth; but his words will help many to see the enormities of their persuasions and will secure a wide reading if their value is seen. The subjects treated are "Old and New Calvinism," "Conscience," "Virtue," "Regeneration," "Divine Sovereignty and Free Agency," "Atonement," "Future of Incorrigible Men," and "The Christ of Nazareth: Who was He?"

He says, after showing that freedom of the Will is impossible under the old doctrine of unconditional election, —

"Calvinism is the eighth wonder of the world. The influence of that cold, heartless man, whose name it bears, and the cold, Christless theology he taught, upon the thinking of the centuries, is an enigma I have no means of solving."

Again, he says, —

"Nor has the Calvinistic theory the slightest warrant in human experience. What soul ever found peace by waiting for a 'disposition to holiness'? No Calvinistic minister takes his creed into the inquiry room. Atheism would not more directly antagonize his work."

Mr. Williams gives too large a place to conscience, saying, "the conscience of the most uninstructed Esquimau, who shivers in Arctic snows, is as unerringly perfect as that of the most erudite teacher of our theological schools," and so falsifying the very etymology of the word, which means knowledge. It is as a tester of old teachings and as a rejector of them that he excels. He has no idea of a new revelation from the Word. His arraignment of such theories of the atonement as the penal, that of moral influence, and the substitutional is as thorough as we have seen; and

he strongly urges the governmental which, as defined by him, approaches the truth nearly.

THE HEART OF THE CREEDS. By ARTHUR WENTWORTH EATON. New York: G. P. Putnam's Sons. 1888. pp. 200. $1.00.

THE subjects, "God," "Man," "Christ," "the Creeds," "the Bible," "the Church," "the Sacraments," "the Liturgy," "the Future Life," are here treated by an Episcopal clergyman in a way which embodies the most broad and reasonable views represented within that body, and held, we fear, by a small and at present decreasing minority. At the head of each chapter he quotes from low-Churchmen past and present, and also from Emerson, Freeman Clarke, and Newman Smyth. He does not hesitate to confess that the Thirty-Nine Articles have "hampered progress and disturbed the consciences of clergy compelled by law to subscribe them." He believes that "we have no evidence that Jesus or the apostles held or sought to promulgate any exclusive theory of church order or legislation." "No Episcopalian," he declares, "can properly tell peeple that his is the only Church." Indeed he says plainly enough, —

> "That the Episcopal Church, as she now is, is not free from serious limitations, is apparent to all who desire for Christianity the largest and most rational expression; and there are many within her fold, who while strongly attached to her, yet look to see her and other Churches merged into a great *American Catholic Church*. It would, however, seem that this Church of the future must in some form perpetuate the features of historic Christianity."

While Mr. Eaton is confessedly following such leaders as Mulford, Maurice, Stanley, and Munger, and is not himself markedly original, we feel that his book is so gentle, both in its criticisms and in its assertions, as to do much good wherever it goes in preparing a foundation for a more perfect theology than he can draw from Stanley or Emerson or Heber Newton.

MANUAL OF CHRISTIAN EVIDENCES. By GEORGE P. FISHER, D. D., L.L. D. New York: Charles Scribner's Son. 1888. pp. 123. 75 cents.

THERE can be no doubt that a small book, briefly and clearly setting forth the grounds of belief in Christianity, was wanted, for, as is pointed out here in the preface, Paley's work has become, in some respects, obsolete. Dr. Fisher has said a great deal in small space. He has, of course, presented nothing of

that internal evidence which is found in the spiritual meaning, but the other evidences he has stated admirably. Against the gross attacks of a Renan or an Ingersoll this defence is excellent, founded as it is upon evidence well established that our Lord lived and rose from the dead, and founded a religion by life and precept which meets the world's need as no other does, and which has been amply vindicated by its effects.

THE CHURCH AND THE WORLD. By REV. JOSEPH DEANS. London: James Speirs. 1888. pp. 90. 50 cents.

THIS neat little book contains eight discourses from the pen of one of the most active ministers we have in England. Mr. Deans, pastor at Leeds, treats of the Church in its relations with the world, marriage, children, business, labor, and immortality, and finally of it as militant and as triumphant. His style indicates that he is accustomed to seek for and to obtain close attention. The only authority which he invokes is plainly that of the truth. He speaks to plain people in plain and forcible language.

*The Andover Review* (Boston: Houghton, Mifflin & Co. Yearly subscription, $4.00), continues to lead the way in the progressive evangelical body, and we are pleased to see that it does not feel obliged to devote as much space as formerly to personal matters, arising from questions as to the standing of the Andover professors. In its issue for July is a notable paper on "The Muslim's Faith," by Rev. T. P. Hughes, who makes a statement of the good qualities of this faith, wisely comparing it with Judaism rather than with Christianity. He holds that polygamy was not commanded but only permitted by Mohammed, that the idea of a sensual paradise is much less prominent than that of the judgment day, that the Mohammedan believes in a personal God, in a Divine revelation, in the future life, and in salvation by a living faith, and even in the second coming of the Lord. It does not fully regenerate its adherent, but Judaism did not do this.

AMONG THE FLOWERS. By JAMES SPILLING. London: James Speirs. 1888. pp. 211. 75 cents.

THE charming story of propagating the faith told by Mr. Spilling, author of "Amid the Corn" and other similar tales, in the pages of our *Messenger*, has been put into tasteful book form by Mr. Speirs. Amid the surroundings of a beautiful English village,

the little New-Church movement flourishes; thriving even upon opposition. The value of Mr. Spilling's books of this sort lies in the skill with which, in a few words, he can state points of doctrine, so that the conversations are bright, and at the same time convincing.

THE HOLY WORD IN ITS OWN DEFENCE. By ABIEL SILVER. 1888. Boston: Massachusetts New-Church Union. pp. 305. $1.00.

THIS book, originally published some twenty-five years ago, was called out by the questions raised by Bishop Colenso, and was intended to be a plain presentation of the truth about the Holy Word. All our readers know that, at the present day, the same need of vindicating the inspiration of Scripture exists, and that too great pains cannot be taken to give to all thoughtful men a knowledge of its spiritual meaning. Mr. Silver was always quick to feel the needs of the day, and was always ready to supply these needs in his simple, honest manner. He was appreciated during the days of his early labors, and his decease seemed to heighten the love felt for him. We believe that many will be glad to see this book issued anew, and will find it not only a pleasant remembrancer but a useful treatise on an urgent question of the present time.

*The American Journal of Archæology and of the History of the Fine Arts.* Boston: Ginn & Co. Quarterly. Five hundred pages *per annum* with plates. $5.00 a year.

PRINTED in the best manner, and covering by its departments the whole field of archæological research, this review makes its reader informed of all discoveries and gives him views of the most important finds. We commend it without qualification as the best of its kind.

*The Esoteric*, as its name implies, is a magazine devoted to developing the interior life. In doing this it seems to look rather to the zodiac and Eastern science than to the Scriptures; but it by no means ignores the latter. We have seen two numbers which have much to be commended in them, and we notice with interest that each number has a paper on Swedenborg, — the one generally descriptive of him and his works, the other treating of him as a witness of spiritual realities. It is apparently, the editor, Mr. John Latham, who made these contributions. The office is at 478 Shawmut Ave., Boston.

# THE NEW CHURCH.

## COMMENTS ON CONVENTION.

We have been much interested in reading the comments made on the recent session of Convention. From such as evidently arise from a spirit of dislike for it and its undertakings, we are unable to obtain useful suggestions, but there are some critics who manifest their interest by their fault-finding. The *New-Church Reading Circle*, a singular title for the bright and improving monthly of the Western brethren, notes several points with keen criticism. The only one which we will refer to is what is said of the Theological School, which for the first time had its closing exercises at the time and place of Convention. The writer, Rev. L. P. Mercer, says: —

"If we speak now of the Church as exhibited in its organization and the conduct of its work, we must not only confess an immaturity that is natural, but an arrest of development that is unnecessary, and is to be attributed, perhaps, to our failure to grasp in faith our great charter and commission as sent of the Lord to preach the everlasting Gospel. This failure to emphasize the significance of the ministry and mission of the Church appeared nowhere more conspicuously than in the closing exercises of the Theological School; because here, at least, one naturally turns to find that tone of confidence in the Lord, and appreciation of the work of His second advent, which alone can give vigor and prosperity to the New Church. It is certainly only a fair confession of the general feeling and conviction, to say these closing exercises were disappointing. It was not the inadequacy of the school's equipment, nor the smallness of the class, nor the grade of its scholarship, which is perhaps of less consequence than we are accustomed to think, and is certainly in a measure beyond the control of the managers. But that which we missed was the tone of apostolic witness to the Lord and His work; a thing so fundamental and essential to an efficient ministry that the managers of the school should feel themselves justified in rejecting candidates to whom they are unable to impart it. Three members of the class, leaving the school and about to take up pastoral work, delivered sermons. The subjects were thoughtfully handled, and the ideas well expressed. But in the whole two hours' deliverance there was not a word to show that it was a New-Church Theological School, not a word of the Lord's second coming, or of the meaning and mission of the New Church. A stranger happening in would have heard the word Christian, and much that belongs to the New Church to teach, but would have been unable to explain its origin or clearly differentiate it from Christianity round about. As for the 'everlasting Gospel' that *the Lord has come with new truths* for His New Church, he would never have dreamed of it. One of the

students read a paper on the 'Ministerial Use,' full of good sense as to the moral character and behavior of the minister as a member of society, and very felicitously written; but there was in it no recognition of the Lord's apostolic use, which it is the office of the ministry to administer, and in and through which the Lord can operate to save souls even by the 'weak things of this world.' We need good men undoubtedly, and gentle and proper persons for 'parsons'; but above all things the Church wants the person sunk in his mission, and his apostolic office and its Gospel, and the Lord's saving operation in and by means of it, exalted. The Lord's second coming, with revelation from the Word, and the sending forth of men to teach this revelation to men, that the *Lord by it* may regenerate and save them, is so obviously the single business of a New-Church Theological School, that it would be only a mistaken charity to pass without comment the failure to exalt and emphasize this mission in the deliverances of the Theological School of the General Convention.

"If we had space we should feel compelled to point out the same defect as manifested in the reports to Convention from associations and committees and boards. With the exception, perhaps, of the President's address, which was so full of his accustomed missionary zeal as to call forth from some expressions of criticism, we could not but feel oppressed by the merely human and temporal ground of motive and action, and failure to exalt the Lord and His end and purpose for His Church, as revealed in the writings of the Church. Compare the reports and letters of the forthcoming journal with those of the fathers in the earlier journals of Convention, and it will be easy to conclude at least one good reason why the Church does not grow. There is a simple grandeur in their iterated acknowledgment of the Lord's advent and new dispensation that is sadly needed to give motive and direction to our efforts of today."

It will be noticed in this extract that, while apparently dealing with the School, the writer really arraigns the whole proceedings of the Convention. Only one paper had the right ring, and that was the address of the President. It seems to us that this criticism is so sweeping as to lose much of its force. The Convention receives many reports. As affairs increase reports lengthen. It has become necessary that any report should be carefully condensed so as to state the facts and nothing else. An Association reports what it has done. If it stops to preach, time is lost. It is in obedience to a plain necessity that reports are now more business-like than they formerly were. And nothing is thereby lost to the Convention which is not supplied by the Sunday services. Even the President might wisely yield somewhat to this disposition to deal with facts and figures.

As to the Theological School, however, the criticism would be just if it should appear that the school ignored or undervalued the great doctrine of the second coming in its studies and training. But we do not think that one could judge on this point from the

closing exercises. No one graduated this year, because no one had completed the course. This was distinctly stated at the time. Two students read sermons such as they had prepared while filling vacant pulpits. Another for the sake of variety read an essay on the duties of the ministry. It probably did not occur to either faculty or students that the public day would be thought of as a missionary meeting or that the stranger must be provided for.

Having said this we would add that the whole exercises were unsatisfactory to us, just as everything we have, this MAGAZINE included, is unsatisfactory. It goes without saying that all our undertakings are merely in their beginnings. In this general feebleness the school certainly shares. Neither the learning and skill of the instructors nor the intellectual power and single-minded devotion of the students can be commended. Some progress is yearly made, something has each year been accomplished, but the more closely one is connected with the school the more he realizes the defects which belong to present conditions.

We have high hopes, however, not merely that the closing exercises will be more impressive as the years go on, but that the actual training given will be more thorough because of having a larger previous education to deal with. We wish to add that we are confident that the three who left the school this season will give a good account of themselves in the work of the ministry.

We are glad that Mr. Mercer is accustomed to judge of the efficiency of our institutions by their apparent zeal for what is new in the doctrines, and hope that the test will become general.

### NO CONVENTION NUMBER.

WE feel sorry to be obliged to say to our readers that while, as usual, we offer them some papers prepared for the general meetings, we are not permitted to print the full journal and documents of the Convention. This is the decision of those who have control of the matter. We feel that they undervalue the importance of keeping our readers in close accord with the Convention, and in full understanding of its acts. We learn that this is done for the sake of those who bind their volumes and dislike the bulky products of the last few years. But we like to make everything serve the use of the general body, and can therefore only regret that we were not permitted to continue in a course which has done no harm and some good.

# THE RELIGIOUS WORLD.

## NEWS FROM JERUSALEM.

THE friends in Jerusalem write: —

"MAY 23, 1888.

"The rain has been remarkable this year. The first rain came late, but in good time for the plowing. The rain continued to come, enough for the fields, but not enough for filling the wells, which were unusually empty on account of the greatly increased amount of building which had been going on during the past year. The people were very fearful about the lack of water. But so true was our God that all during April and May He has sent us plentiful rain. The fields are as rich as can be in their harvest glory. Surely we can see God returning to bless this land; and not this land only, but Egypt, also, for on the first of May there was a heavy rain in Cairo. The people there had never seen the like, and hardly knew how to act in it.

"We had a wonderful talk, the other day, with an archbishop of the Greek Church. He came to visit Jerusalem, and how he came to visit us we do not know. He asked why we came here. We told him because God had called us here to witness the things He would fulfil in Jerusalem, and to worship God in spirit and truth. He seemed much impressed and, looking about the room, said, 'This is where you worship; there are no idols, no pictures, no candles; you worship God without these things in the spirit; happy are you to be so blessed.'

"We have also had a talk with a young Jew. He said, 'you have a wonderful foundation here in this house, for you love your neighbors as yourselves; there is no telling where this will grow. I heard your prayers, and I never heard a Jew pray thus. But you do not circumcise.' We told him that God gave circumcision to teach the spiritual meaning, and that we circumcised the heart.

"Perhaps, we told you, when you were here, about Maroof, a young Mohammedan, who became one of us the first year after we came to Jerusalem. He lived with us about two years after he became a Christian. When the government found that he had become a Christian, they took him away by force and sent him as a soldier to Arabia. He was very open in confessing his faith that he might witness a pure testimony. I will send you the letter to be returned."

Now follow some extracts from this letter, which is dated at Zebid in Southern Arabia last September: —

"*To the dear Assembly at Jerusalem:* —

"As I was sitting and thinking of my coming to this strange country, and about my life in this place, one of my friends came to me and said, 'There is a friend for you from Jerusalem. I rose up and went to him and talked with him about all in Jerusalem. I praise my dear Lord and Bridegroom that He is working in us all and preparing us for His coming, to be one in Him and He

in us. O dear brothers and sisters, when shall that time come when we shall see one another face to face and be one in our dear Lord? I ask you to remember me every prayer day by day and night by night, for it is a hard place and dreadful; but, by His strength and grace and by the prayers of your body, I shall prevail and endure to the end. For He hath brought me to this place to do His will, and so He has grace for me. He knows all that is round about me, but nevertheless He is the keeper in all things to do His will in us. So, dear brothers and sisters, stand strong in the dear Lord, that His will may be done in us and that we may be delivered from this world of sin and sickness. I ask you that when you shall receive this letter, you will not stop one day, but will write to me and send a letter that I may be one with you in the truth and in the spirit, so that I may have strength for the glory and honor of His holy name. Salutation and greeting to all in the dear Lord's house, great and small. I hope I shall soon come to be delivered from this world to come to you again to be in that sweet home. I should think that in about a year or more I shall be delivered to see your sweet faces again. Now may He that hath the power and glory, our Lord Jesus Christ, keep you and me forever aand ever. Amen.

"I am, in the dear Lord Jesus, your

"MAROOF."

### MEDIÆVAL ERRORS.

PROFESSOR GARDINER, of Smith College, writing in the *Andover Review*, of Schopenhauer, makes an excellent point in saying: —

"The Copernican theory not only contradicted a literal interpretation of the Bible, it necessitated at the same time a revolution in the manner of holding the faith."

And he adds, with reason: —

"Nevertheless, the literal materialism of mediæval conceptions still continues to leaven much of our popular theology. Such, for example, is the popular misconception of the doctrine of the Atonement. As a plan of salvation devised in the council chambers of the Eternal, an arrangement agreed upon between Father and Son, it is an utter artificiality; as a scheme by which the guilty might escape through the infliction of the precise equivalent of their just penalty on the innocent, it is the worst sort of legal fiction."

### THE DEAD CHURCH OF 1750.

THE *Methodist Review*, a very strong and honest exponent of the thought of that active body, lately published from the pen of Dr. O. A. Curtis, of Leipzig, an account of Luthardt, the German theologian. Speaking of the results of the Reformation, Dr. Curtis says significantly, —

"The land was filled with the spirit of controversy. The most sacred doctrines were discussed as if religion were only a metaphysical duel. Protestantism presented the astonishing spectacle of trying to destroy itself. In a deep sense

the German Church is responsible for its worst foe, the very foe that by 1750 had destroyed it. Destroyed is not too strong a word. The Church continued to exist in outward form, but it had no real life."

### NEW THEOLOGY NEEDED.

DR. CLIFFORD, President of the Baptist Union, has been telling some of the dreadful tenets of the Synod of Dort, which decreed: —

"That there is an election and reprobation of infants, no less than of adults, we cannot deny in the face of God, who loves and hates unborn children."

It is no wonder that he exclaims: —

"In my judgment, if I may be allowed to say it, one of our needs at this hour is a God-inspired theologian, an Athanasius or Augustine, a Calvin or Arminius. God has crowded our time with His gifts. Never was the world so big or its treasures so great. He who spoke to our fathers and the prophets is the living God, and the echoes of His voice are many. The very bounties of God create our difficulties and impose irremovable obligations. Physical science, comparative religion, travel, our own missionary work, the rediscovery of man as man, and as man in society, have rendered many minds less open to religious truths, pushed God Himself away from their thought and life, made the conception of His redeeming sympathy and love more necessary, but no more easy of apprehension. God sees what we want, and He loves us; and in the fulness of time He will send us the man of His preparing who will make manifest once again that He rules in the whole life of man, and that all things serve Him that He may save the race by His Son Jesus Christ our Lord. May God in His mercy hasten the gift."

### THE GOOD OF MOHAMMEDANISM.

A WRITER in the *Christian Intelligencer*, whom we suppose from the initials to be Prof. T. W. Chambers, of Princeton, speaks thus fairly of Islam: —

"Yet it must be conceded that Mohammedanism has done something for its new votaries. It has led them to abandon cannibalism, human sacrifices, and fetish worship, to profess faith in the Koran with its rigid monotheism, and to give up wizards and conjurers for the mufti and his mosque and his school. It has taught them the four duties obligatory on every convert to Islam, — almsgiving, fasting, prayer, and the pilgrimage to Mecca; and in consequence, many who once were naked savages now wear decent clothing, have formed habits of personal cleanliness, and have better methods of government than were possible in their old pagan state. So far, so good. There is a gain on the score of outward decency, an advance in civilization, but it does not seem that the people are better prepared to listen to Christian teachers, or more inclined to accept the doctrines of the Cross. Their opposition rather appears to be more rooted and

stable. But there is one point upon which various authorities agree. Islamism does not render a man friendly to the Gospel, but if he is led to accept it, he becomes a more intelligent and consistent believer than those who are converted directly from paganism. The Rev. Dr. Jacob Chamberlain was strongly of this opinion and very free to express it. If it be trustworthy, the propagandism of Islam in Africa is not to be altogether regretted. God may and will make it subservient to the good of His cause, and meanwhile Christians will be stimulated to greater zeal and effort by seeing what Moslems have done and are doing."

### METHODISTS AND UNITARIANS.

It seems to have been decided that the use of a Methodist Church at Saratoga by the Unitarian Conference was improper: —

"An application was made for the use of the Methodist Church at Saratoga Springs by the Unitarian Annual Conference. When it came before the Methodist Quarterly Conference, the presiding elder, Rev. S. Meredith, refused to entertain the question, affirming that 'the foundation principles of the denomination did not permit him to entertain, as chairman, any motion or proposition bearing on the subject, as neither the trustees nor Quarterly Conference have any disciplinary authority to rent the building to any body of men propagating doctrines subversive of the vital tenets of the Methodist Episcopal Church.'"

### CIRCULATION OF REVIEWS.

From Rowell's *American Newspaper Advertiser*, it appears that the *Methodist Review* circulates 4,400 copies; the *Baptist Review*, 2,000; the *Presbyterian Review*, 3,000; the *Bibliotheca Sacra*, 1,000; the *Unitarian Review*, 1,300; the *Lutheran Quarterly*, 520; the *Universalist Quarterly*, 500. Considering the immense numbers of some of these bodies, even the Universalist, it is pleasant to note that our own circulation is not the last on the list.

---

### PUBLISHER'S NOTICE.

On account of the increasing size of the Convention Journal it seems wise to discontinue binding it with the Magazine as a supplement; and in many cases the copy received by the subscriber was a duplicate not needed by him, as he was already supplied with a copy by the Convention. We have therefore printed, at our expense, some extra copies, which will be furnished to any subscriber to the Magazine who sends six cents for postage.

# PRICE LIST OF SWEDENBORG'S WORKS,

**And of some of the Collateral Writings of the New Church,**

FOR SALE AT THE

**MASSACHUSETTS NEW-CHURCH UNION,**

169 TREMONT STREET, BOSTON.

---

# SPECIAL ANNOUNCEMENTS.

## Binding of Potts's Concordance.

Vol. 1 of the Concordance being completed with Part 19, we are prepared to bind the volume at the following rates:—

| | |
|---|---|
| Half morocco or half calf . . . . . | $1.50 |
| Half sheep or half roan . . . . . | 1.25 |

Charges for transportation both ways must be paid by the owner.

**The Realities of Heaven.**
Eight Lectures by the Rev. T. F. Wright. pp. 120. Cloth 40 cts. Paper 15 cts.

**Among the Flowers.**
A Summer at Sunberry. James Spilling, author of "Amid the Corn," etc. pp. 211. 75 cts.

**History of the Boston Highlands Society of the New Jerusalem.**
John A. Thompson. pp. 109. 50 cents.

**The Church and the World.**
Rev. Joseph Deans. pp. 90. 50 cents.

**Our Heavenly Father's Book.**
A compilation of truths and facts about the Bible. Part II. New Testament. William B. Hayden. 50 cents.

**Oannes, according to Berosus.**
A study in the Church of the Ancients. James John Garth Wilkinson. pp. 263. $3.00.

**In the Midst of Life we are in Death.**
A Layman's thought. pp. 180. $2.00. A Theory of Life.

**Notes on the "Down-Grade" Controversy; Being a New-Church Contribution towards its Settlement.**
Rev. Joseph Deans. Paper. pp. 31. 10 cents.

**Songs, Hymns, and Carols. Part I.**
Selected and arranged by O. B. Brown. pp. 31. 10 cents. 100 copies $6.00. 50 copies $3.50. 25 copies $2.00.

**The New Metaphysics, or the Law of End, Cause, and Effect, with other Essays.**
Frank Sewall. pp. 208. $1.50.

**The New Church. What it is. What it teaches.**
A Manual of instruction compiled for the use of young people and inquirers. Rev. L. P. Mercer. pp. 69. Paper 25 cents. In white, illuminated title, 50 cents.

**Conversations on Education.**
Rev. W. H. Benade. Vol. I. pp. 222. $1.00.

**The Parables of the New Testament Spiritually Unfolded.**
With an introduction on Scripture parables; their nature, use, and interpretation. Rev. Edward Craig Mitchell. pp. 544. $1.25.

**Lectures on the Symbolic Character of the Sacred Scriptures.**
Rev. Abiel Silver. Fifth Edition. pp. 286. $1.00.

**New Church Creed. Missionary Series.**
Rev. John Presland. 6 vols. Limp cloth. 1. The Godhead; 2. The Sacred Scripture; 3. The Way of Salvation; 4. The Resurrection and Judgment; 5. Heaven and Angels, and Hell and Infernal Spirits; 6. The Second Coming of the Lord, and the New Jerusalem. 25 cents each. $1.25 for the set.

**The Soul, or Rational Psychology.**
Emanuel Swedenborg. Translated and edited by Frank Sewall, A. M. pp. 388. $3.00.

**Condensed Thoughts about Christian Science.**
Dr. William H. Holcombe. pp. 53. 25 cents.

**An Excellent Cabinet Photograph of George James Webb.**
50 cents.

**Character: Its Elements and Development.**
By a Bible Student. $1.50.

**The Word of the Lord.**
Containing only those books which Swedenborg names as having the internal sense. Cloth, two sizes, $1.50 and $2.00.

**Potts's Concordance to the Theological Writings of Swedenborg.**
19 parts have been issued. The subscription price is $2.00 for each 12 numbers. Those who send $4.00 will receive by mail the 19 numbers already published and the succeeding ones as they are issued about once a month.

**The New Church in its Relation to Other Organizations.**
The three papers printed in the December number of the "New-Jerusalem Magazine," with the remarks of Rev. John Worcester, issued in pamphlet form. Price 10 cents.

**Notes to the Apocalypse Revealed.**
Prepared for the New-Church Correspondence School. These are exceedingly interesting. Price 30 cents.

**Man and Woman, Equal but Unlike.**
By James Reed. PRICE REDUCED to 50 cents.

**Bound Copies of the First Five Volumes of the Present Series**
OF THE NEW-JERUSALEM MAGAZINE, $2.00 each.

**Ends and Uses.**
Compiled by B. F. Barrett from the writings of Emanuel Swedenborg. 30 cents.

## Cheap Pamphlet Editions of the Four Doctrines,

The Doctrine of the Lord,
The Doctrine of the Sacred Scripture,
The Doctrine of Faith,
The Doctrine of Life.

**7 CENTS EACH.**

**Three Sermons on the Healing of the Body through the Soul.**
New edition. Revised and enlarged. Charles H. Mann. 15 cents.

**The New-Church Birthday Book.**
Selected and Arranged by J. Stuart Bogg. $1.00; gilt edges, $1.25.

**Pearls for Truth-Seekers.**
A Daily Text-Book for the New Church. Collected and Arranged by J. Stuart Bogg. 60c.

**Six Sermons on Leading New-Church Doctrines.**
Oliver Dyer. 15 cents.

**The Human Body and its Connexion with Man.**
Illustrated by the Principal Organs. J. J. G. Wilkinson. 2d Edition. $2.00.

**On Human Science, Good and Evil, and its Works; and on** DIVINE REVELATION AND ITS WORKS AND SCIENCES. J. J. G. Wilkinson. $5.00.

**The First Three Kings of Israel.**
Rev. William Bruce. $2.75.

**Commentary on the Gospel according to St. Matthew.**
Rev. William Bruce. 3d thousand. $2.75.

**Commentary on the Gospel according to St. John.**
Rev. William Bruce. $2.75.

**Commentary on the Revelation of St. John.**
Rev. William Bruce. $2.75.

**Sermons: Expository and Practical.**
Rev. William Bruce. 3d Edition. $1.00.

**Marriage: A Divine Institution and a Spiritual and Enduring** UNION. Rev. Wm. Bruce. Blue cloth and gold, 60 cents; white and gold, gilt edges, $1.50.

**The Story of Joseph and His Brethren.**
Its Moral and Spiritual Lessons. Rev. William Bruce. 75 cents.

---

## SWEDENBORG'S WORKS.

Arcana Cœlestia. 10 Vols. 60 cents each. Postage 18 cents each.
Heaven and Hell. 50 cents. Postage 18 cents. Pocket edition, cloth 25 cents; paper, 10 cents.
The Last Judgment. Paper, 30 cents. Cloth, 50 cents.
The White Horse. Paper, 10 cents.
The Earths in the Universe. Paper, 35 cents. Cloth, 50 cents.
The New Jerusalem and its Heavenly Doctrine. Paper, 10 cents. Cloth, 50 cents.
The Four Primary Doctrines. 50 cents. Postage 10 cents. Rotch edition, cloth, $1.50.
Divine Love and Wisdom. 50 cents. Postage 10 cents.
Divine Providence. 50 cents. Postage 11 cents. Rotch edition, $1.50. Pocket edition, cloth, 25 cents; paper, 10 cents.
The Apocalypse Revealed. 2 Vols. 60 cents each. Postage 15 cents each. 1 vol. edition, 90 cents. Postage 24 cents. Rotch edition, 3 vols., $3.75.
Conjugial Love. 60 cents. Postage 15 cents.
Brief Exposition of the Doctrine of the New Church. Paper, 10 cents. Cloth 50 cents.
The Intercourse Between the Soul and the Body. Paper, 10 cents.
The True Christian Religion. $1.00. Postage 24 cents. Rotch edition, 3 Vols. $3.75.
Miscellaneous Theological Works. 60 cents. Postage 16 cents.
The Apocalypse Explained. With Index. 6 vols. Cloth, $10.00.
Summary Exposition of the Internal Sense of the Prophets and Psalms. pp. 162. Cloth. 50c.

---

## CORRESPONDENCE-SCHOOL NOTES.

Prepared by the Rev. John Worcester.

Notes to Divine Providence. 31 pages. 15 cents.
Notes to Divine Love and Wisdom. 36 pages. 15 cents.
Notes to Heaven and Hell. 52 pages. 25 cents.
Notes to True Christian Religion. 136 pages. 30 cents.
Notes to Apocalypse Revealed. 103 pages. 30 cents.

*** *The prices given include postage unless the amount necessary for postage be stated.*

# NEW-CHURCH BOOKS.

*** The prices given include postage unless the amount necessary for postage be stated.*

Life Eternal. Treating on Resurrection and Life in the Light of the Lord's Example and of the Holy Word. Theodore F. Wright. 75 cents.

Footprints of the Saviour. Devotional Studies in the Life and Nature of our Lord. Rev. J. K. Smyth. Cloth, $1.00; white and gold, in box, $1.25.

The Pillow of Stones. Frank Sewall. $1.00.

The Hem of His Garment. Frank Sewall. $1.00.

The New Ethics. Frank Sewall. 75 cents.

The New-Churchman's Prayer Book and Hymnal. Frank Sewall. $1.50.

The Brain: Considered Anatomically, Physiologically, and Philosophically. Emanuel Swedenborg. Edited, translated, and annotated by R. L. Tafel, A.M., Ph. D. Vol. II. The Pituitary Gland, The Cerebellum, and The Medulla Oblongata. pp. 645. $7.00.

The Key to Life: Its Facts and Difficulties. Lectures by the Rev. Thomas Child. pp. 189. 75 cents.

The Intercourse of the Soul and the Body. From the Latin of Emanuel Swedenborg. New edition, with the sub-divisions of the longer paragraphs made in Potts's Concordance, indicated on the margins of the pages. Cloth, 40 cents; Paper, 20 cents.

The Divine Word Opened. Sermons by the Rev. Jonathan Bayley, A. M., Ph.D. Memorial Edition. With a photograph of the author. $1.00.

Gems of Heavenly Wisdom from the Writings of Swedenborg. Selected by J. Stuart Bogg. $1.50. Gilt edges, $2.00.

Correspondences of the Bible. The Animals. By John Worcester. New edition. $1.00.

The True and the False Theory of Evolution. Rev. Chauncey Giles. Cloth, 50 cents. Paper, 15 cents.

A Summary Exposition of the Internal Sense of the Prophetic Books of the Word of the Old Testament, and also of the Psalms of David. Emanuel Swedenborg. A new edition. Cloth. 40 cents.

The Spiritual Diary of Emanuel Swedenborg: Being the record during twenty years of his supernatural experience. Translated by Professor George Bush, M. A., and the Rev. John H. Smithson. In 5 vols. 3 vols. now ready, each $3.00.

Revelation, Mythology, Correspondences. James John Garth Wilkinson. $2.50.

The New Birth; with a Chapter on Mind-Cure. By Rev. L. P. Mercer, author of "True Character of the Bible," etc. Limp cloth, 50 cents; five copies, $2.00. Presenting the New-Church Doctrine of Regeneration: with the First Men; after the Fall; as conditioned by Hereditary Evil; the Means of Regeneration; the Stages of Regeneration; Preparation, or Storing of Remains; Reformation, or Combating from Truth; Regeneration, or Willing from Good of Love; the Fruits of Regeneration; Intercourse between the Soul and Body; Effects of Mental States in Disease and Cure.

A New and Excellent Cabinet Photograph of Rev. James Reed. 50 cents.

Swedenborg and the New Church. James Reed. Cloth, 50 cents.

Footprints of the Saviour. Devotional Studies in the Life and Nature of Our Lord. Rev. Julian K. Smyth. $1.00. Holiday edition, white and gold cover, in box, $1.25.

The New-Church Birthday Book. A passage from the Word, a quotation from Swedenborg, and a verse of poetry for each day in the year, with blank pages interleaved. $1.00. With gilt edges, $1.25.

Spiritual Reflections for Every Day in the Year, with Morning and Evening Prayers. By the Revs. Thomas and David G. Goyder. 3 vols. Cloth. Gilt top. Price reduced from $3.75 to $2.00.

Dictionary of Correspondences, Representatives, and Significatives, derived from the Word of the Lord, extracted from the Writings of Emanuel Swedenborg. Ninth edition. Superior in paper, press-work, and binding to any previous edition. Price reduced from $2 to $1.25.

The Bible: Its True Character and Spiritual Meaning. Rev. L. P. Mercer. Paper covers. 20 cents.

Five Sermons on Interior Spiritual Living. Charles H. Mann. Paper covers. 15 cents.

The Magnificent Scenes in the Book of Revelation. Rev. J. Bayley. $1.00.

The Divine Wisdom of the Word of God, as Seen in the Spiritual Sense of the Histories of Samuel, Saul, David, Solomon, and Daniel. Rev. J. Bayley. $2.00.

From Egypt to Canaan: the Progress of Man from the Unregenerate to the Regenerate State. Rev. J. Bayley. $2.50.

Swedenborg Verified by the Progress of the Past Hundred Years. Rev. J. Bayley. 75 cents.

Christian Instruction for Young People. Rev. J. Bayley. Cloth, 50 cents. Paper, 25 cents.

Great Truths on Great Subjects. Rev. J. Bayley. 30 cents.

The Life and Mission of Emanuel Swedenborg. Benjamin Worcester. $2.00.

Regeneration. Edmund H. Sears. $1.25.

Foregleams and Foreshadows of Immortality. Edmund H. Sears. $1.00.

The Fourth Gospel, the Heart of Christ. Edmund H. Sears. $1.50.

Emanuel Swedenborg. The Man and his Works. Edmund Swift, Jr. $1.00.

Manual of the Doctrines of the New Church, compiled from the Writings of Swedenborg. Edmund Swift, Jr. 30 cents.

The Wedding Guests; or, the Happiness of Life. A Novel. Mrs. Mary C. Hume-Rothery. $1.25.

Life: Its Nature, Varieties, and Phenomena. Leo H. Grindon. $2.25.

Figurative Language: Its Origin and Construction. Leo H. Grindon. $1.25.

The Little Things of Nature, considered especially in relation to the Divine Benevolence, and particularly illustrated from the phenomena of plant-life. Leo H. Grindon. 75 cents.

Emblems: A Bird's-eye View of the Harmonies of Nature with Mankind. Leo H. Grindon. 60c.

Lectures on the New Dispensation: Designed to unfold and elucidate the Leading Doctrines of the New Church. B. F. Barrett. 60 cents.

Missionary Addresses. Rev. O. L. Barler. Paper. 10 cents.

The Greater Origins and Issues of Life and Death. J. J. G. Wilkinson. 496 pages. $3.50.

Facts and Mysteries of Spiritism: Learned by a Seven Years' Experience and Investigation. With a Sequel. Joseph Hartman. $1.50.

The Issues of Modern Thought. Lectures. Rev. R. L. Tafel, A.M., Ph.D. pp. 179. Cloth. $1.

De Cultu et Amore Dei. Swedenborg. A new edition of the Latin. Thomas Murray Gorman. pp. 223. Cloth. $2.75.

The Golden City. B. F. Barrett. 50 cents.

Letters on the Future Life. B. F. Barrett. 50 cents.

Swedenborg and Channing: Showing the many and remarkable agreements in the beliefs and teachings of these writers. B. F. Barrett. $1.00.

The New View of Hell: Showing its Nature, Whereabouts, Duration, and how to escape it. B. F. Barrett. 50 cents.

Letters on the Divine Trinity. B. F. Barrett. 50 cents.

Deus Homo: God-Man. Theophilus Parsons. $2.50.

A Cabinet Photograph of the Rev. T. B. Hayward, whose Autobiographical Sketch is in the Oct. number of the "New-Jerusalem Magazine," will be sent postpaid on receipt of 25 cts.

An excellent Cabinet Photograph of the late Rev. Dr. Bayley. 75 cents, postpaid.

The Wreath and the Ring. A New Book by James Spilling, author of "The Evening and the Morning," "Amid the Corn," etc. Beautiful binding, gilt edges. $1.25.

Steel Engraving of Swedenborg, by Edwin Roffe, from the picture in the possession of Dr. J. J. G. Wilkinson. $3.00.

Moral Instruction and Influence of the Sabbath-school. Rev. H. C. Hay. 5 cents.

Amid the Corn. I. The Christmas Party. By the author of "The Evening and Morning." Paper. 10 cents.

Lectures upon the Doctrines of the New Church, delivered in Newtonville, 1885. Rev. John Worcester. Cloth. 50 cents.

Emanuel Swedenborg. A Biographical Sketch. J. J. G. Wilkinson. Second Edition. Cloth. 75c.

Observations on the Growth of the Mind. Sampson Reed. New Edition, with a portrait of the author; and a Biographical Preface by James Reed. $1.00.

The Second Coming of the Lord: Its Causes, Signs, and Effects. Rev. Chauncey Giles. $1.25.

The Psalm of the Good Shepherd. Psalm xxiii. spiritually explained. Beautifully printed. An elegant gift-book. Cloth. 60 cents.

Perfect Prayer. How Offered: How Answered. Rev. Chauncey Giles. $1.00.

Lectures on the Incarnation, Atonement, and Mediation of the Lord Jesus Christ. Rev. C. Giles. Cloth, 50 cents. Paper, 40 cents.

The Mystery of Life, and other papers. Theophilus Parsons. $1.25.

Heavenly Blessedness: What it is, and how Attained. Rev. C. Giles. $1.25.

Episcopalianism. B. F. Barrett. 25 cents.

The Question: "What are the Doctrines of the New Church?" Answered. B. F. Barrett. Boards. 15 cents.

Heaven Revealed. Being a popular presentation of Swedenborg's disclosures about Heaven, with the concurrent testimony of a few competent and reliable witnesses. B. F. Barrett. 75c.

The Science of Correspondences Elucidated. The Key to the Heavenly and true meaning of the Sacred Scriptures. Rev. Edward Madeley. Revised and greatly enlarged by B. F. Barrett. $1.50.

The Child's Life and Regeneration. John T. Prince. pp. 19. Paper. 5 cents.

Out of the Shadow. pp. 167. Cloth. 75 cents.

The Spiritual World. Twelve Discourses. Rev. W. A. Presland. Cloth. 75 cents.

Scripture Paradoxes: Their True Explanation. Rev. J. Bayley. $1.00.

New Truths for a New Age. Rev. John Presland, of London. 50 cents.

Dangers of Modern Spiritualism. Rev. W. B. Hayden. 50 cents.

Amid the Corn. 3 Parts. Each 75 cents. The 3 Parts in 1 Vol. $1.50.

The Elements of Character. Mary G. Chandler (Ware). Seventh edition. pp. 234. $1.00.

Thoughts in my Garden. Mary G. Ware. Fourth edition. pp. 268. $1.00.

Death and Life. Mary G. Ware. Third edition. pp. 168. 75 cents.

The Divine Law of the Ten Commandments Explained, according to both its Literal and Spiritual Sense, in a Series of Sermons; intended to show that they include the Chief Essentials of the True Christian Religion. To which are added Sermons on the Lord's Discourse with the Rich Man, whom He referred to the Commandments of the Decalogue; and on His Subsequent Discourse with the Disciples. Rev. S. Noble. pp. 446. $1.25.

The Glorification of the Lord's Humanity; and the Nature of His Resurrection Body. Rev. Samuel Noble and Others. pp. 226. $1.75.

The Plenary Inspiration of the Scriptures asserted, and the Principles of their Composition investigated, with a View to the refutation of all Objections to their Divinity. Six Lectures, with an Appendix. Rev. S. Noble. 4th Edition. pp. 415. $1.25.

---

## FOREIGN NEW-CHURCH BOOKS.

We have Swedenborg's Works and many collateral books in Latin, French, German, and Italian. Price Lists sent on application.

---

## MANUALS OF RELIGIOUS INSTRUCTION.

### Prepared for the American New-Church Sabbath-School Association.

Doctrinal Series Nos. 1 and 2. Catechism and Question Book. Cloth. 40 cents.

No. 1. The Catechism. Paper. 5 cents.

No. 2. Questions on the Faith of the New Church, the Ten Commandments, and the Lord's Prayer. Paper. 10 cents.

Bible Series No. 1. Bible Stories for Youngest Classes. Cloth. 50 cents.

Bible Series No. 2. The Gospel Story. For Children from 8 to 12 Years of Age. 50 cts.

Bible Series No. 3. Our Heavenly Father's Book. A Compilation of Facts about the Bible. Rev. William B. Hayden. Cloth. 50 cents.

# The following Works at Greatly Reduced Prices.

| | Former Price. | Present Price. |
|---|---|---|
| The Divine Word Opened. Rev. J. Bayley. Best English edition | $3.00 | $2.00 |
| Catechism on the Lord's Prayer. John P. Perry | 0.30 | 0.15 |
| Correspondence of the Sun, Heat, and Light. Sampson Reed | .25 | .20 |
| Last Judgment and Second Coming of the Lord. E. D. Rendell | 1.50 | .75 |
| Religion of Good Sense. Edward Richer | 1.25 | .75 |
| Feminine Soul: Its Nature and Attributes. Elizabeth Strutt | 1.00 | .50 |
| Pocket Remembrancer for the Young | .40 | .20 |
| Worship and Love of God. Swedenborg | 1.25 | .75 |
| New Age and its Messenger. W. F. Evans | .50 | .25 |
| Swedenborg and Modern Biblical Criticism. Edwin Gould | 1.00 | .50 |
| Lectures on the Book of Revelation. William B. Hayden | .75 | .40 |
| Sermons on the Ten Commandments. O. P. Hiller | 1.00 | .25 |
| Divine Law of Birth. Mrs. M. B. Horton | .60 | .30 |
| Journey of the Israelites. D. H. Howard | .75 | .40 |
| Character: Its Elements and Development. A Bible Student | 1.50 | 1.00 |
| New-Church Catechism for Children | .10 | .05 |
| New-Church Doctrinal Class Book | .40 | .20 |
| One Year: or a Story of Three Homes. Frances M. Peard | 1.75 | .50 |
| Pathway to Botany. L. H. Grindon | .75 | .40 |
| Plant Life. L. H. Grindon | 1.00 | .50 |
| Trees of Old England | | .25 |
| Year's Lessons from the Psalms. John Worcester | .60 | .30 |
| Wife's Messengers. Mrs. M. B. Horton | 1.50 | .75 |
| Noble's Appeal | 1.50 | .75 |
| Spiritual Diary. Vol. 2. Cloth | | .85 |
| Heaven Opened. Selections from Swedenborg | | .55 |
| Gems from Swedenborg. O. P. Hiller. 2 vols. in 1 | | .50 |
| Temptations. Selections from Swedenborg | | .25 |
| Marriage. Selections from Swedenborg | | .25 |
| Parsons's Essays. Three Series in 1 vol. *Slightly damaged* | | 1.50 |
| The Infinite and the Finite. Theophilus Parsons | 1.00 | .75 |
| Outlines of the Religion and Philosophy of Swedenborg. Theophilus Parsons | 1.25 | .75 |
| The Golden Wedding Ring; or, Observations on the Institution of Marriage. Rev. J. Clowes | .50 | .25 |
| Religion and Philosophy United; or, an Attempt to show that Philosophical Principles lie at the Foundation of the New-Jerusalem Church. Mrs. M. H. Prescott | .50 | .25 |
| American National Lyrics and Sonnets. O. P. Hiller | | .25 |
| Chapter on Slavery: a Sketch of its Origin and History. Rev. O. P. Hiller | .75 | .25 |
| The Pleasures of Religion, and Other Poems. O. P. Hiller | | .25 |
| English and Scottish Sketches. O. P. Hiller | | .25 |
| Doctrine of the Lord in the Primitive Christian Church. S. F. Dike | .75 | .25 |
| Ten Chapters on Marriage: its Nature, Uses, Duties, and Final Issues. Wm. B. Hayden | 1.00 | .50 |
| The Athanasian Creed and Modern Thought. Rev. T. M. Gorman | 1.50 | .50 |
| Commentary on the Gospel according to St. Matthew. Rev. W. Bruce. American Edition | | 1.75 |

*** *The prices given include postage unless the amount necessary for postage be stated.*

We are taking subscriptions for

## Potts's Concordance to the Theological Writings of Swedenborg.

This is a work which every reader of Swedenborg should have. It is issued in monthly parts of 48 pages each, and contains under each word which can be found in the Writings complete references to the places where it can be found. It is very carefully compiled and arranged, being the result of fourteen years' labor. We mail the parts as they are issued, flat, so that they are received in good condition for future binding. The price is

**Two Dollars for Twelve Consecutive Monthly Parts.**

---

## THE NEW-JERUSALEM MAGAZINE.

PUBLISHED MONTHLY.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

**Two Dollars per Annum.**

---

## THE CHILDREN'S NEW-CHURCH MAGAZINE,

published by us, is receiving much commendation from all the periodicals of the Church, and from many outside of our Church. It is a Magazine well adapted to the wants of children of all ages, having departments suitable for the entertainment and instruction of all. The subscription price is

**One Dollar Per Annum.**

---

# THEOLOGICAL SCHOOL

OF THE

## GENERAL CONVENTION.

This School, established in 1866 by the General Convention of the New-Jerusalem Church in the United States for the training of ministers, and located at present in the building of the Massachusetts New-Church Union, No. 169 Tremont Street, Boston, provides instruction in the Doctrines of the New Church, the Hebrew and Greek of the Scriptures, the Latin of Swedenborg, Ecclesiastical History, Pulpit and Pastoral Duty, Sunday-School Teaching, and Elocution. The course of study is arranged for three years. No charge is made for tuition. The twenty-third year begins Oct. 10, 1888. For further information, apply by letter to

*REV. JOHN WORCESTER, President,*

No. 169 Tremont Street, Boston.